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The Living Church

VOL. XXXII. MILWAUKEE, WIS.—DECEMBER 31, 1904. No. 9

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A LITTLE MAGAZINE entitled *Pax* is published quarterly in the interests of the (Anglican) Benedictine community of Painsthorpe, which community was recently described in THE LIVING CHURCH. The first issue of the magazine is that for September, 1904, which contains devotional papers of general interest, in addition to narrations of the work of the community. American subscriptions at the rate of $1.00 per year may be addressed to the Rev. Father Abbot, Painsthorpe Hall, Stamford Bridge, York, England.

A NEW MISSIONARY magazine, in the small compass of twelve pages, is issued by the London S. P. G. under the title *The King's Messengers,* at the price of one halfpenny per copy. Notwithstanding the limited size of the publication, it is so full of matter and replete with illustrations that it presents a splendid missionary tract for popular reading. (London: G. Bell & Sons, York House, Portugal Street, Lincoln's Inn, W. C.)

PROBABLY no girl in all the world has so many friends, known and unknown, as Helen Keller. Her growth from a pathetic living death into a healthy, joyous intellectual life is one of the miracles of the age. Now that she has come to a point where she can herself write understandingly of her life, and especially of her communication with others, spite of deafness, dumbness, and blindness, every word is not only of interest but of value. Easily first, then, in interest and importance among the January *Century's* contents will be found Helen Keller's "A Chat About the Hand," which is illustrated with a number of portraits of Helen Keller, alone, and with Joseph Jefferson, Miss Sullivan, Edward Everett Hale, and Professor Alexander Graham Bell.

A VERY USEFUL magazine in small compass is published in Louisville, under the title, *Baby.* The third volume begins with the January number. The contents include very practical and helpful papers by physicians and others for the assistance of mothers and nurses, and suggestive to physicians as well. We should suppose the magazine would find a wide constituency. (Published by The Baby Publishing Co., 400 East Kentucky St., Louisville, Ky. Price, $1.00 per year.)

TO EVERYTHING there is a season, and a time for every purpose under heaven. If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it. We load the wheels of time, and prevent them from carrying us along smoothly. He who every morning plans the transactions of the day, and follows out that plan, carries on a thread which will guide him through the labyrinth of the most busy life. The orderly arrangement of his time is like a ray of light, which darts itself through all his affairs. But, where no plan is laid, where the disposal of time is surrendered merely to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution nor review.—*Blair.*

TO PRAY as God would have us; to pray with all the heart and strength, with the reason and the will; to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare on earth.—*S. T. Coleridge.*

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The Living Church

VOL. XXXII. MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 31, 1904 No. 9.

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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"TRAVELLER, WHAT OF THE NIGHT?"

THE close of the year has ever been the day of retrospect. To-morrow, all will be greeted with joyous wishes for a "Happy New Year." The future is always bright, except to the pessimist—an anachronism in a world over which the Lord God omnipotent reigneth. It is bright, because it gives promise only of possibilities, while the past is ever strewn with mistakes, with opportunities lost, and with those exasperating experiences for which one never makes allowance in advance but which loom large in retrospect—his own limitations and sins.

The new volume of the *Living Church Annual** always gives us at this time of year the story of what the American Church has accomplished in twelve months past, so far as figures and other records can tell it.

The gain in communicants in the year last past is placed at three per cent.—to be more exact it is a trifle over 3.3 per cent.—which is larger than the annual gain of recent years. We used formerly to gain at the rate of four per cent. per year, though we think the present net increase of 29,915 communicants is larger than any annual increase ever previously reported. Not only does it compare favorably with our own gains of recent years, but it is also greater than that of other Christian bodies that have recently published reports. Presbyterians gained 2½ per cent., Southern Presbyterians 2 per cent., Methodists 1¾ per cent. We have also recorded fairly satisfactory gains in persons baptized and confirmed during the year, and in other parochial statistics.

But the clergy list has remained almost stationary. A total gain of six is swallowed up in the fact that the gain in the foreign field is 17, leaving a net decrease of 11 at home. We have 5,229 clergy to man 7,235 parishes and missions, and the former are aided by 2,125 lay readers. But the working strength of the clergy is considerably less than the figure mentioned. In order to analyze it, we have compiled from the *Annual* the following table of the "Non-Parochial" clergy:

	GENERAL OR DIOCESAN MISSIONARIES AND ARCHDEACONS.	Off. IN OTHER DIOCESES	ENGAGED IN EDUCATIONAL OR CHARITABLE WORK	CHPS. ARMY, NAVY, AND INSTS.	IN SEMI-CLERICAL PURSUITS	RETIRED OR NOT KNOWN TO BE ENGAGED IN CLERICAL WORK	TOTAL NON-PAROCHIAL
Alabama	3		1			2	6
Alaska		1				1	2
Albany	2	2	3			16	23
Arizona				1		1	2
Arkansas	5	2				4	11
Asheville		2	1			2	5
Boise						2	2
California	1		3	2		13	19
Central New York			3		1	19	23
Central Penn'a	1	4				16	21
Chicago	2	1	2		1	13	19
Colorado		3	2			14	19
Connecticut	1	9	16			33	59
Dallas		3				3	6
Delaware		2				9	11
Duluth		2			1	4	7
East Carolina						3	3

* *The Living Church Annual;* containing a Church Almanac and Cyclopaedia for the Year 1905. Milwaukee: The Young Churchman Co. Price, paper, 35 cts.; cloth, 60 cts.

	General or Diocesan Missionaries and Archdeacons	Off. in other Dioceses	Engaged in Educational or Charitable Work	Chaps. Army, Navy, and Insts.	In Semi-Clerical Pursuits	Retired or not known to be Engaged in Clerical Work	Total Non-Parochial
Easton		3	2			9	14
Florida		1		1		3	5
Fond du Lac		1	1			11	13
Georgia	2	1	1	1		6	11
Honolulu		1				1	2
Indianapolis			2			4	6
Iowa	1					14	15
Kansas	1					6	7
Kentucky	1					3	4
Laramie	1					4	5
Lexington		1	2			2	5
Long Island	1	6		1	1	21	30
Los Angeles		2	1			13	16
Louisiana		1		1		4	6
Maine		3		1		3	7
Marquette		1				3	4
Maryland	1	3	1	1		17	23
Massachusetts	3	18	7		1	27	56
Michigan	1	1				8	10
Michigan City		1				4	5
Milwaukee	1	19	5	1		11	37
Minnesota		4	3	1		19	27
Mississippi						1	1
Missouri			1	1		9	11
Montana						4	4
Nebraska	2	1				1	4
Newark	1	2	4			24	31
New Hampshire	1	1	6		1	7	16
New Jersey	1	5	4	1	2	16	29
New Mexico						3	3
New York	10	8	19	8	1	70	116
North Carolina	2			1		9	12
North Dakota						3	3
Ohio	4	1	4			5	14
Oklahoma		1				1	2
Olympia		1				6	7
Oregon	1	1		1		4	7
Pennsylvania	7	9	7	2	2	51	78
Pittsburgh	3	2				10	15
Porto Rico						1	1
Quincy		1	1			7	9
Rhode Island		3	3			9	15
Sacramento		4				5	9
Salina	1						1
Salt Lake		1				4	5
South Carolina	2		2		1	7	12
South Dakota		2				1	3
Southern Florida		1				3	4
Southern Ohio	2		1	2		18	23
Southern Virginia	2	3	3			2	10
Spokane	1					1	2
Springfield		3				7	10
Tennessee	1	1	2			7	11
Texas		2	1			1	4
Vermont	1	2	1	1		8	13
Virginia	2	1	2			9	14
Washington	1	1		4		16	22
West'n Mass.	2	1				11	14
West'n Michigan	1	2		1		9	13
West'n New York	1	2	4	2		23	32
West Missouri	1					4	5
West Texas	1	3	1			5	10
West Virginia	1					1	2
Foreign			3			17	20
Total	80	163	125	35	12	748	1,165

From this table, therefore, it appears that though 1,163 or 22 per cent. of the clergy are classed as "non-parochial," only 748, or 14½ per cent. of the whole, are out of the active exercise of their ministry. The proportion is not so great as might reasonably be expected. Applying the ordinary vital statistics such as are used by insurance companies and others, it would seem as though there must be fully that proportion of men among the clergy who have passed the usual age of retirement. This number, however, includes not only those who are honorably retired by reason of old age or who are incapacitated by other infirmity, but also those who were temporarily without ecclesiastical title at the moment when the returns were made, as well as those who might return the excuse of being idle "because no man hath hired" them. In our very unsatisfactory system for bringing the clergy into touch with available work, there are always an unascertainable number of the clergy, frequently including men of devotion and ability, who are in this latter class.

Thus after making all necessary allowances, we believe that out of these 748 clergy, it would be a large estimate to assume that 100 are available for parochial work. We doubt whether a man-to-man canvass through the list would discover half that number who were really to be considered in that light. Over against that number is the list of temporarily vacant parishes. By actual count of the vacant parishes numbering upwards of 75 communicants, which may be reckoned as independent cures, we find 145 such vacancies. It is not necessary to give the table of these by Dioceses, since many of them have been filled during the interval since the forms of the *Annual* were closed, but in such cases involving corresponding vacancies elsewhere, so that the total remains approximately the same. In addition to these are hundreds—probably more than a thousand—of lesser points, many of them approaching nearly to our standard of 75 communicants. Certainly out of this number there are at the very least a hundred vacancies in available missionary appointments, and probably more. Add to these the vacant curacies, which cannot easily be reckoned upon with exactitude, and it becomes positively demonstrated that *there are at least three hundred immediate openings for clerical appointment*—probably considerably over this number—and only from fifty to a hundred available men in the list of non-parochial clergy as a partial offset.

This will answer the question whether we have place for more clergy. The question is not satisfactorily answered merely by the statement that newly ordained men invariably find suitable work, for the further question would then follow, whether these simply displace older men. This actual count seems to demonstrate that we lack at the very least, fully two hundred clergy necessary to man our work already in hand, without reference to the constant calls for the opening of new work, at home and abroad.

But it is easy to misunderstand what is implied in these figures. Probably half the clergy of the American Church are engaged in work that does not afford them a "living" that is adequate for the comfortable maintenance of a family. By much economy and self-denial, they exist; but the laity, in many cases, little understand what are the privations, what the anxieties, what the real suffering among the clergy and their families. Now and again one is hopelessly involved in debt, and that humiliating spectacle of a priest preaching high moral and spiritual standards and leaving his own bills unpaid, results, to the lasting detriment of his work. Now and again one sinks into despair, and takes up secular work in order to save those dependent on him from suffering. This is a growing evil and one that is bound seriously to react upon the Church. Now and again one fails conspicuously and asks to be deposed, his ministry a failure and himself discouraged; and the increasing number of depositions requires serious misgivings.

The fact is, we have not yet reconciled several distinct factors that make up the problem of the ministry. Our ideals of priestly duties have outgrown the ideals that were content with two elaborate Sunday discourses and a minimum of parish visiting during the week. We demand greater eloquence than ever for these Sunday sermons, but with it we must have rectorial gifts of administration, the power to reach out and bring new people into the Church, the direction of manifold parochial organizations and activities, a far closer touch between priest and people, daily services, frequent Eucharists, many extra-parochial calls.

And with what result? The modern and perfectly legitimate demands upon the clergy require two, three, or four clergy to do properly the work in a parish that was formerly left undone by one. As the respectable two-service-a-week parish becomes extinct, and the priest of early nineteenth century ideals is gathered to rest with the dodoes of earlier ages, the number of parishes that can be administered by single-handed priests is reduced to those only that are small and scarcely beyond the classification of missions. These new ideals, these modern requirements upon the clergy, account in part both for the scarcity of the clergy and for the paucity of their support. We are gradually requiring the same amount of religious activity on the part of the clergy that the English Church received in the pre-Reformation days when the monastic orders and the preaching friars did the missionary and spiritual work, leaving the "secular" clergy only to the somewhat narrow routine duties of very small parishes. But where in those days three or four or more celibate priests were available to do the work that we expect one to do to-day, our new standards look to the one priest to be a man of family, and the married priesthood is commonly held to be one of the dearest postulates of the Protestant Episcopal faith. We believe in it thoroughly—except with our pocket-books.

For, disguise the fact as we may, the conditions which confront us at the present time can only be successfully faced by men who are willing to enter the ministry with a view toward *probably* remaining celibate for life. The thousand-dollar-and-a-house benefices are all filled, and the rush of applicants for any vacancy, causes shame to one whose ideals for the priesthood are high. Few things are more distressing than the scramble to secure the few "plums" which the Church has to distribute. One may easily be excused for believing the ranks of the clergy to be much overrun instead of actually inadequate to carry on our work, when scores, if not hundreds, make

application, in person, or through others acting at their instigation, for vacant parishes that offer comfortable incomes, such as are really adequate to sustain a married gentleman and his family. The Lord's white harvest field needs more laborers, but fewer gentleman-farmers.

Unless the life of the ministry be looked forward to as a life in which self-denial is the cardinal attribute, the postulant had better look toward other callings before it is too late. The blessing of Almighty God has repeatedly been promised to him who voluntarily denies himself; but to begin that life with marriage is not quite the way to evince the spirit of denial. No doubt the self-denial will inexorably follow in due season, but it will then lack the merit of being voluntary. The men required to-day for the priesthood of the American Church are those who covet the special blessing of our Lord: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life."

It is easy to discover causes for serious questioning in this our retrospect. It is right that we should take these questions into thoughtful consideration, and not idly assume that all in the Kingdom of God is as it should be.

But at the entrance upon the new year we enter upon new opportunities, in the Church, as in the world: opportunities to broaden our vision and our sympathies; opportunities to try in good faith to solve the Church's problems without evincing hopeless prejudices at the start; opportunities to be better and wiser and broader and more spiritual Churchmen, and so to be, as in that event we must be, better citizens in the state, better fathers, mothers, or children at home, better men in business.

And if we try honestly so to do and so to be, this will be for the world and for the Church at large, what The Living Church earnestly wishes it to be to each individual as well, a Happy New Year.

It is a matter of concern that the American Church is once more under the necessity of investigating charges canonically made against one of her Bishops. On another page will be found the authentic information concerning allegations made against the Bishop of Central Pennsylvania.

On the one hand, it must be remembered that the inquiry into charges canonically formulated against a Bishop is, under the old and not very satisfactory canon which must govern the case (the new canons not coming into effect until January 1st), a peremptory requirement, that may not be quashed even though the Presiding Bishop, who summons the Board of Inquiry, might believe the charges to be absolutely frivolous or devoid of foundation. The defendant Bishop must have all the benefit of the legal presumption of innocence that our Anglo-Saxon code rightly gives to every defendant. He is not even placed on trial, but is merely made the subject for an official investigation by a body whose functions correspond, roughly speaking, with those of a grand jury. The most the Board of Inquiry can do is to place the Bishop on trial, if they determine the evidence to be sufficient to make that action proper.

On the other hand, it is to the discredit of the American Church that up to the present time her canons have constituted each Bishop a more absolute autocrat in the considerable field over which his jurisdiction extends, than is any modern ruler of a civilized nation, save only the Czar of Russia. A Bishop had the canonical power—we shall not say the *right*—to ruin the life of any one of his clergy, should he be so tyrannical as to permit his prejudices to govern his action in any specific case. We had courts in which a presbyter might be tried, but from the sentence of the Bishop, however unjust it might be, there was no appeal. It was extremely difficult, under our canons, to punish a Bishop for anything less than absolutely a notorious crime. This was an evil so grave, that it is not a matter for wonder that the "Episcopal Church" failed to convince the world of the blessings of the episcopate; but it was an evil which resulted from the culpable negligence of the American Church, and not one that was innate in the episcopal regime. We have already in part terminated this evil by the canonical provision made by the General Convention of 1904 for the creation of extra-diocesan courts of appeal; we shall not wholly have slain it, until we establish a Provincial System, in which working Archbishops shall be so provided as to constitute a check upon the diocesan Bishops. This "Talbot case," which under other phases has been before the Church heretofore, is a judgment upon us for our culpable delay in establishing these necessary courts of appeal, and our culpable negligence even yet in establishing a Provincial System, with the supervision of Archbishops.

As in former judicial inquiries, it will be the policy of The Living Church rigidly to refrain from the expression of any opinion while the case is pending. We shall report the news as it transpires, as accurately as we are able to, and we ask that Churchmen will not permit their judgment to be colored by what may appear in the secular press. When the former allegations against the same Bishop were heard, The Living Church, pursuing the same course, was charged by partisans of each side—not by the principals—with unduly favoring the other. This was less satisfactory than it would be to receive the congratulations of both parties on its impartiality, but we believe that impartiality was equally well demonstrated by the incident, as also was that curious phase of human nature which makes one more ready to condemn than to praise.

We do not, in itself, regret that the actions of a Bishop are made the subject of official investigation. It is a most serious charge that has in past years been made, that "the Episcopal Church could not punish her Bishops." The charge, though not wholly true, was founded on fact, and it has more than once seriously affected the well-being of the Church in more than one locality. If a Bishop is innocent of any charge, his own good name requires that the charge should be rigidly investigated, and that in fact as well as in name; and by a Board that does not intend simply to "whitewash" the defendant; if he be guilty, the Church has far more to gain than to lose by openly meeting the issue, and administering the needful discipline.

And while this inquiry is pending, it is a pleasure to quote from an editorial in last Tuesday's Chicago *Tribune,* the following eminently sane remarks:

"The number of priests and ministers who fall from the level of their profession is astonishingly small. The Church makes severe demands upon its officers. Behavior of the kind which is described by Bishop Talbot's accusers would hardly persuade the directors of a steel corporation to depose their president. Moral failure is frequently consistent with commercial success. In the Church moral failure almost inevitably means detection and punishment. If Bishop Talbot has been guilty of immorality he will lose his position. If this same rule were applied to the heads of business enterprises there would be some rapid changes in personal habits this morning.

"It is best not to gloat too much over moralists who turn out to be immoral. The cause of wonder should be that there are so many persons who aim high in morals and so few comparatively who totally miss their mark. Give the Church the credit it deserves. It keeps thousands of men, who are just men, to a standard which it is not usual in men to observe."

One of the perplexities of modern journalism is to discover why papers that have the opportunity to tell the truth, seem to delight in so misrepresenting facts as to tell the opposite. The *Chicago American* for December 18th furnishes a tangible example. Under scare-heads—"Poor Bishop of London Wants More Pay"—the paper publishes what purports to be a special cablegram, but which in effect appears to be based upon some statement similar to that which was printed in our own London Letter of last week, concerning the deficiency in the income of the Bishop of London. After citing, as did The Living Church, certain items out of the $50,000 income of the Bishop of London, which items foot up to about $35,000, so that they "use up all but $15,000 of the total sum allowed him by the state," the *American* adds:

"Dr. Ingram is a bachelor. Londoners with one-tenth of $50,000 a year, wonder what the poor Bishop would do if he had a wife and children. In France, a Bishop has to live on $2,000 a year, while even an Archbishop gets only $3,000."

The paper then says, further:

"Critics of the Established Church declare that Dr. Ingram lives in too great splendor; that he does not need two huge episcopal palaces and an army of servants to maintain them. The Bishops of England live in almost regal state. They are members of the House of Lords; in their Cathedrals they sit upon thrones; their homes are palaces, and their mitres are episcopal coronets.

"While the Bishop of London publicly declares his inability to scrape along on $50,000 a year, the Archbishop of Canterbury, recently Pierpont Morgan's guest in New York, manages to keep the wolf from the door on his salary of $75,000 a year, and the Archbishop of York doesn't fear poverty on his $50,000 a year.

"It is a curious fact that almost without exception, the Anglican Archbishops and Bishops who have died within fifty years have left estates of $200,000, on the average; while several were millionaires."

The fact, as stated last week in The Living Church, is

that the $35,000 accounted for by the several items of expenditure enumerated, included "merely the preliminary items before they started on the ordinary expenses to be defrayed from the income of the See." "As a matter of fact," said the Bishop of London, "I am £5,000 poorer at the end of my three years than when I became Bishop of London." This of course is the fact that the *American* totally overlooks.

It is not a fact that the Anglican Archbishops and Bishops within the last half century have generally left large estates, except in the case of men who were possessed of such estates before they entered upon their episcopal administration, in which cases the estates which they left at death were generally less than their value at the time of their owners' consecration to the episcopate. To have an annual income of $50,000 does not imply a state of opulence if, in fact, the charges that are necessarily made against that income, happen to aggregate $60,000. Perhaps it is true, as many have pointed out, that the Bishop of London "does not need two huge episcopal palaces and an army of servants to maintain them." The Bishop of London was one of those, and the Bishop of Worcester was another, who recently made the attempt to get their fellow Englishmen to see the impropriety of keeping up those palaces as episcopal residences, for which they are totally unadapted according to modern standards of living and of episcopal administration. Thus far it has been impossible, however, to convince public opinion of the wisdom of parting with these palaces, and thus the Bishops must live in them whether they like them or not, and in spite of the enormous expense and the considerable discomfort which is thereby involved. Not the least of the secondary perplexities in connection with this necessity for keeping up a palace which its occupant does not want and cannot afford, and in which he cannot keep warm and comfortable, must be the knowledge that such a publication as the Chicago *American* seems to think it a good opportunity to seize upon for the purpose of illustrating once again to the great public, the amount of information which it does not possess, and the facility with which it can discuss events though devoid of such information.

There are many perplexities attending the administration of the English Church, among which are those connected with the administration of episcopal palaces that were built in a day when Bishops were barons and were obliged to maintain their demesnes against pirates. Such problems, however, are not solved by means of the libelous misinformation printed in the *American*. Of course it is also untrue, as we point out several times a year in response to the ignorant statements of those who ought to know better, that the episcopal salaries in England are "allowed" "by the state."

THE following is a part of the Advent lesson which Bishop Fallows (Reformed Episcopal) draws from the story of the preaching of St. John the Baptist, as reported in the Chicago *Chronicle:*

"He was not clothed in broadcloth, he wore no flowing clerical robes. There was no 'pride nor pomp of circumstance' of an alluring ritualism about him."

This rebuke upon latter day Ritualism is very striking. After all, however, do we understand Bishop Fallows to suggest the superiority of the raiment of John the Baptist in place of the "broadcloth," the "flowing clerical robes," the "alluring ritualism," etc., of modern days?

Certainly a Reformed Episcopal Bishop vested after the order of John the Baptist would present a striking contrast to the "alluring ritualism" which Bishop Fallows criticises; and if the lesson which the Bishop draws, really flows naturally from the Scriptural narrative, we shall expect to see the new habit introduced into the Reformed Episcopal Church.

ANSWERS TO CORRESPONDENTS.

Boston Churchman.—(1) There is no volume treating of and illustrating the several American Cathedrals, except as the matter and illustrations appeared in the *Living Church Annual* for 1895, which is now out of print.

(2) There are histories of the Greek, as of the Anglican communion, but none that exactly accords with your description. Each of the present-day Catholic communions represents some phase of original Catholicity better than do the others.

(3) The writings of St. Ignatius of Antioch may be obtained in Lightfoot's *Apostolic Fathers* or in vol. I. of *The Ante-Nicene Fathers.* An excellent book in small compass is Scott-Holland's *Apostolic Fathers* (60 cts.)

(4) You will find Maclear's *Class Book of New Testament History* ($1.10) useful for your purpose.

THE ARCHBISHOP MET "RITUALISTIC REPORTERS" IN AMERICA

Tells How His Vestments Were Described

STEPHEN GLADSTONE NOT A PERVERT TO ROME

The Brotherhood of St. Andrew Holds a Demonstration in London

ATHELSTAN RILEY ON THE EDUCATION ACT

The Living Church News Bureau,
London, St. Lucy, V. M., 1904.

THE Primate has evidently returned home from the United States with a rather vivid impression of the "ritualistic reporter" in that country. Responding to a toast at the Mayor of Canterbury's recent annual banquet, he said that while he was in the States he was amused by the way in which Bishops and their attire were spoken of. He had the privilege of taking part in a great open air service at Washington—"perhaps one of the most remarkable religious services ever held in the United States, when more than 30,000 persons were present." The newspapers described the dress he wore in these words:

"Over knickerbockers he wore a purple robe, and over this a black surplice; about his shoulders was a yoke-like garment of brilliant red, and down his back a huge hood, lined with purple; only the sleeves of his white surplice showed."

The Primate also said that during his tour he met with a great number of people who had a great love for Canterbury —not only its Cathedral, but the place and its surroundings as well:

"Again and again it came out in speeches at gatherings both public and private that Canterbury and Rochester were intimately associated in the minds of the people with Charles Dickens. Americans, indeed, seemed to be even more familiar with the connection of Dickens with Canterbury than many Englishmen were."

Canterbury was becoming, he added, the pivot and the central place around which interests were multiplied and responsibilities were gathering in a way that our forefathers never knew.

A few months back my attention was called to a cutting from the Chicago *Tribune,* in which it was stated that rumors were current in England to the effect that the Rev. Stephen E. Gladstone, late rector of Hawarden, was about to become a pervert to the Romanist Secession from the Catholic Church in this country. I rather thought at the time that it was on the order of a cock and bull story—one emanating, of course, from a Romanist Dissenting quarter—and now the report really turns out to have been a *canard.* Within the past fortnight, the Rev. Mr. Gladstone, who is at present abroad, has been appointed by the Duke of Devonshire to the rectory of Harrowby, a small country parish near Grantham, in Lincolnshire. It is stated that when he left Hawarden some months ago, he had no intention of finally retiring from active clerical service; but was intending to sojourn for a few months in Italy, and then to return to parochial work somewhere in England. No doubt this appointment has been a most acceptable one to Mr. Gladstone, for he will now have for his diocesan the Bishop of Lincoln, whom, I understand, he almost idolizes, both as a man and as a Bishop.

The Bishop of Worcester (who, by the bye, is going abroad for about a month's vacation on December 19th) gave his first Advent lecture on Miracles, in St. Philip's Church, Birmingham, on St. Andrew's day, at the mid-day hour. These lectures are said to be intended chiefly for business and professional men, and before the lecture began, the body of the church, capable of seating about 1,000 people, and reserved wholly for above mentioned classes of persons, was filled to overflowing. The subject of the Bishop's course this Advent is "Did the Miracles recorded of our Lord really happen?" and in his opening lecture, he said that as the result of his inquiry into the evidence, he had come "to the profound conviction that miracles are an integral and essential part of the Christian religion, and that the miracles recorded of Christ, broadly speaking, took place."

On the Second Sunday in Advent a special service in connection with the Brotherhood of St. Andrew in England was held at Christ Church, Watney Street, E., at 4:15 P. M., a sermon being preached by Canon Scott Holland. The body of the church is stated to have been crowded with men drawn from the immediate neighborhood, with a good sprinkling of Brotherhood members representing chapters in London parishes. The subject of Dr. Holland's sermon was the life work of St. Andrew, the patron saint of the Brotherhood, and he powerfully

urged his hearers to go out in the spirit of St. Andrew, our Lord's first follower, and bring men to Jesus Christ. If they made up their minds to work out in real life the St. Andrew spirit, and bring men back to God and His Church, the Brotherhood might yet become a great power in the Church of England. A hope was expressed after the service that next year a great festival service under the auspices of the Brotherhood of St. Andrew should be held at St. Paul's Cathedral.

Mr. Athelstan Riley has addressed a long and weighty letter to the Primate on the Education Act of 1902, in its relation to Church schools, in which he seems to take an almost despairing view of the situation.

Mr. Riley begins by reminding the Lord Archbishop that towards the close of the last century he and some others began to agitate for educational legislation as the only means of saving the Voluntary schools. Their view was not that of the authorities of the Church. The Bishops as a body were apathetic; Dr. Temple, then Bishop of London, vigorously opposed them. The then Primate, Dr. Benson, hesitated to act in opposition to so great an educational authority as London, but finally, in response to their representations, appointed a committee of fifteen persons to examine the position. His Grace would remember that they met in October 1895, and drew up a report "embodying *Principles to be kept in view*, and *an Outline of Measures we recommend*." Archbbishop Benson, heading a strong deputation, presented the report to the Prime Minister [Lord Salisbury] and drew attention to the surprising unanimity of that committee. There was only one single member of the whole committee (the Archbishop said) who dissented from it. That member, explains Mr. Riley, was not the Bishop of London, who adhered to their report, but the Bishop of Hereford.

Mr. Riley ventured to remind his Most Rev. Lordship of these facts for two reasons. Firstly, that what they thought were practical measures in 1895, may not be the best or even possible now, "yet the principles to which we subscribed nine years ago cannot have changed, and I would ask your Grace to note how far they have failed to be embodied in the Education Act of 1902." Secondly, "as I was but a *vox clamantis in deserto* in 1893, and yet saw, first the experts, and then the authorities of the Church converted in 1895, so I humbly beg your Grace to consider now in 1904, whether it is not possible I may have been right once again when I implored Churchmen in 1902 to refuse their support to the Education Bill." After the passing of the Bill (he continued) a few warning voices were raised, mostly those of Churchmen who were Liberals in politics; but now "silence reigns amidst the bewilderment of the laity and the despair of the clergy who have labored so long and so unselfishly for the elementary education of the Church."

Mr. Riley then goes on to argue that Church Schools are not an end in themselves, but were called into existence to give Church teaching to the children of the Church; that the problem, since 1870, when the State began to set up publicly controlled and rival schools, has been not only to maintain Church schools, but to provide for the religious instruction of Church children in what were formerly called "Board," now "Provided" or "Council" schools. Nor was this an adequate statement of the case. For after the State had begun to establish its own schools, "the study of similar movements abroad should have shown Churchmen that one national, universal system was bound to come, that voluntary effort would be squeezed out, and that the task which lay before Churchmen was to adapt themselves to circumstances; in a word, first to repeal the Cowper-Temple Clause and then to secure for their children proper Church teaching in the State schools, whether denominational or otherwise." Church schools had still to be maintained, it is true, "but maintained partly for what may be called strategical purposes, partly to bridge over a period of transition."

Mr. Riley then proceeds to examine the Education Act on its religious side, dealing in particular with the maintenance of the Cowper-Temple Clause—whereby a principle vital to the future of the Church's system of education (as he and the present Primate agreed in 1895) was "ruthlessly betrayed." Respecting the positive side of the Act, it is time, he tells the Primate, that some Churchman "should raise his voice and proclaim the truth" that this Act was, however unintentionally, an Act for the destruction of Church schools. He puts the position this way: Before recent legislation their chief problem was the raising of an annual income to maintain the schools; the Act has substituted for this the necessity for capital expenditure. But is that forthcoming? Let them ask the Bishop of London what hope he has of raising even the sums immediately necessary to save the Church schools of the Metropolis: "Why this serious stolidity of English Churchmen? It is the stolidity of creeping despair. It is because no sensible man will throw good money after bad; in business phrase, he prefers to 'cut losses.' He will not incur expenditure unless he is fairly confident in the stability of his enterprise, and the Act has destroyed the confidence of Churchmen in the stability of their schools." This Act, *as it is*, could be so worked by a hostile, or even unsympathetic Government "as first to close a large number of our schools, especially in the towns . . . . and, finally, to wreck the Church's system of education, and confiscate all that vast property which the liberality and devotion of those before us have entrusted to our keeping." That system and the remains of that property can only be saved (he writes in conclusion) by a prompt recognition of the danger we are in: "The Bishops appear to have no policy beyond treading the path marked out by the Act. . . . . Your Grace, I have not the responsibility of office, but I have the responsibility of knowledge, and in the interests of the Church I have tried all my life, however imperfectly, to serve, it is my duty to warn them that that path leads to the grave."

The Primate, in his reply, writes as was naturally to be expected of one who still seems to be serenely satisfied with the educational measure which he, when Bishop of Winchester, so materially aided the Government in placing upon the statute book. It is interesting to his Most Rev. Lordship to have Mr. Riley's view of the present situation, and he knows Mr. Riley will pardon him for not dealing in a letter with the arguments he has used; he shall doubtless have ample opportunity ere long of again discussing the question publicly:

"Personally I cannot,as I look at the working of the new system in most parts of England, share the feeling which you describe as 'the stolidity of creeping despair.' Nor have I seen reason to doubt the soundness of the opinion to which I, from the first, gave frequent expression (*e.g.*, in the enclosed published address of October 22, 1902) that the new Act, while not specially favorable to the Church of England, is a genuine educational advance for the good of the people as a whole. . . . . I, at least have not so lost confidence in the fairness of the English Parliament or of the English people as to believe that under any responsible Government trust deeds will be torn up, the splendid sacrifices which have been and are being made for the sake of religious teaching will be disregarded, and the money given will be confiscated." Their immediate business is to provide the money necessary to make their school buildings efficient. Let this be done without delay, and the Primate has no fear as to the ultimate result.

The Committee of the Church Schools Emergency League has now formally replied to the Memorandum recently issued by the National Society. It is submitted that this Memorandum fully justifies the adverse criticisms of the League, and renders its existence imperative. The League desires it to be distinctly understood that it in no way condemns the Society as having been "*generally* inactive" on behalf of Church schools, as the Memorandum implies. On the contrary, the League has put on record its feeling of gratitude to the Society for inestimable services in the past. The Committee then go on to give alarming instances of the failure of the National Society to defend its own Church School Trust Deeds from violation by the Board of Education. As touching the question of taking school children to church, managers of Church schools are urged to disregard the circular issued by the Board, and to continue the practice of taking the children to church until a test case has been decided in the Law Courts. With regard to the resolution of the Standing Committee of the National Society advising that children should be taken to church *out of school hours*, the League Committee speak out none too strongly when they say: "As the Standing Committee includes the Archbishops and Bishops, it may truly be said that this resolution is momentous to the last degree. For the first time in her history the rulers of the Church are made to declare that they are prepared to some extent to abandon her fundamental educational principles by separating religious and secular instruction. Unless this action can be reversed the outlook for Church schools is dark indeed, for further acts of surrender will inevitably follow."

The Bishop of Newcastle (Dr. Lloyd), who was the special preacher at Manchester Cathedral on Sunday week, preached in the evening to an immense congregation, on the Divinity of Our Lord Jesus Christ, and strongly criticised and condemned the school of writers who exalt the Humanity of our Lord at the expense of His Divinity. J. G. Hall.

A fellow officer of the late John MacGregor ("Rob Roy") told an incident of his life well worthy of imitation. He said: "I will tell you something that occurred at Wimbledon. We were a number of officers assembled together. Mr. MacGregor joined us. Some of the men were indulging in very loose conversation. At once Mr. MacGregor said, 'Gentlemen, we are met here to serve our Queen; let us not dishonor our King of kings.' He then left the group. One officer asked afterward, 'Who is he?' and the reply was 'John MacGregor, one of the finest men that tread God's earth.' I can tell you that no one dared after that to indulge in loose language in his presence. The cry went forth, 'Here's John MacGregor,' and all unseemly language immediately ceased."—*Selected.*

The first condition of the human goodness is something to love; the second, something to reverence.—*George Eliot.*

CHRISTMAS IN NEW YORK CHURCHES

And Other Church News of that City

The Living Church News Bureau,
New York, December 26, 1904.

IN the Church of the Holy Communion there was unveiled on Christmas Day a tablet in memory of Daniel Richard Woollett, who was for nearly a quarter of a century financial secretary of the Workingmen's Club of that church. The tablet is erected as a tribute of respect and affection by his Club associates.

An appeal is made by the rector of the Church of the Holy Communion, New York, for assistance in "The Muhlenberg Endowment" of that parish. It appears from the statement made by Dr. Mottet that an anonymous friend has offered the sum of $25,000, provided that an additional $75,000 be subscribed before January 1st, 1905.

With the same condition, Mr. J. Pierpont Morgan has offered to give $10,000. Including other contributions, one-half of this proposed $100,000, to be known as the Muhlenberg Endowment, has been pledged. The remaining $50,000 can be readily secured, provided five hundred individuals will each subscribe $100, the payment for the same to be made at the convenience of the donor. The income of this Mohlenberg Endowment, added to the income of the $100,000 of endowment completed on the fiftieth birthday of this parish, is urgently needed to meet the requirements of its work. The parish is unique in that it was the first free church in America, the only remaining "Protestant church" in a considerable district in the most thickly populated part of New York, and has an enrollment of nearly four thousand individuals, of all ages, including 1,100 communicants. As the scene of Dr. Muhlenberg's labors, it is unique in a number of other respects, and ought certainly to be preserved in working condition as a memorial to him, altogether apart from its own necessity.

The Men's Guild of the Church of St. Mary the Virgin last week held its tenth annual meeting. Mr. E. S. Gorham, the president, was reëlected, as were the other officers. It was one of the largest meetings in the history of the organization, which has come to be a strong working force under its present efficient leadership. The Rev. Dr. Christian, rector of the parish, addressed the Guild on the "Strength of Unity."

In St. Thomas' Chapel, on East Sixtieth Street, there were shown for the first on Christmas Day two new nave windows

"CHRIST HEALING THE SICK."
MEMORIAL WINDOW, ST. THOMAS' CHAPEL, NEW YORK.
[BY COURTESY OF R. GEISSLER.]

from the studios of Mr. R. Geissler. One represents Christ Healing the Sick and is the gift of the Sunday School. The other is given by friends of the late Minnie K. Hellerson and represents the Raising of the Daughter of Jairus.

The Year Book of the parish of Zion and St. Timothy, which appeared the day before Christmas, gives a picture of the activities of the West Side parish that will compare favorably with those of any other city parish. Zion and St. Timothy is located somewhat off the regular lines of travel. It is in no sense a prominent church, yet it ministers to a large population and its activities cover a large section reached by no other city parish. The year book contains reports of from fifteen to twenty parish organizations, and every one of them presents a record of good work accomplished in the year and a satisfactory financial condition. The parish shows steady growth under the leadership of the rector, the Rev. Dr. Henry Lubeck, and present figures show 1,175 communicants, a net gain of 26 in the year just closed. Receipts of the parish for the year were $23,000 and parochial expenditures were within $2,000 of that sum. The parish added $6,000 to its endowment fund. For missionary and other benevolent causes the parish contributed last year about $2,000.

By a decision made last week by the Surrogate of New York County, the will of the late Baroness de Vaugrigneuse was admitted to probate, the protest of several relatives to the effect that she was of unsound mind being decided to be not well founded. By the terms of the will, Grace Church, of which the baroness had been for many years a communicant, is to receive $30,000, and the American Geographical Society a like sum. At the time of her death the Baroness de Vaugrigneuse was in her 78th year, and it was admitted that in some particulars she was eccentric. The Surrogate held, however, that there was no evidence to show that she was not capable to conduct her business affairs or to dispose of her property. The baroness was the daughter of Aquila Giles Stout, a wealthy merchant, who left her most of his property. Her husband, who died in France over thirty years ago, was formerly connected with the French Legation at Washington.

The Appellate Division of the New York Supreme Court has just handed down a decision affirming the decision of a lower court, holding as void the will of the late Miss Maria B. Blount, who died in 1899, leaving $20,000 for a church and $5,000 for a rectory within the Diocese of Utah and Idaho, of which Presiding Bishop Tuttle was at the time Missionary Bishop. Without entering into the legal complications governing the court's decision, it appears that the will, while creating a trust, did not properly provide for a trustee in the legal sense, and the trust could not therefore be carried out and the bequest is held to be void.

WERE you to blot the precept of self-denial from the Scriptures, and the need of it from human life, you would in so doing blot out almost every interesting passage in man's history. Let me ask you, when you read that history, what is it which most interests and absorbs you, which seizes on the imagination and memory, which agitates the soul to its centre? Who is the man whom you select from the records of time as the object of your special admiration? Is it he who lived to indulge himself? whose current of life flowed most equably and pleasurably? whose desires were crowned most liberally with means of gratification? whose table was most luxuriantly spread? and whom Fortune made the envy of his neighborhood by the fulness of her gifts? Were such the men to whom monuments have been reared, and whose memories, freshened with tears of joy and reverence, grow and flourish and spread through every age? Oh, no! He whom we love, whose honor we most covet, is he who has most denied and subdued himself; who has made the most entire sacrifice of appetites and passions and private interests to God, and virtue, and mankind; who has walked in a rugged path, and clung to good and great ends in persecution and pain; who, amidst the solicitations of ambition, ease, and private friendship, and the menaces of tyranny and malice, has listened to the voice of conscience, and found a recompense for blighted hopes and protracted suffering in conscious uprightness and the favor of God.—*Dr. Channing.*

THE GOOD which a holy, self-denying man does in life is scattered here and there in little fragments of blessing; a kindness to a child, a glance of pity, a sympathizing word, an answering smile. The great things he is called upon to do, make but a little part of the real value of his life, even though he does several notable things. But not a fragment is lost. As the Divine Master told His disciples to gather up all the pieces left from the miraculous repast in the wilderness, so He will not let moral and spiritual food be wasted, but His own kind hands will gather together our little acts of self-sacrifice, and make of them one complete and beautiful offering, worthy of His acceptance. "Inasmuch as ye have done it unto one of these, My brethren, ye have done it unto Me."—*Great Thoughts.*

THE SACRIFICE of life in the Universities' Mission has been, in proportion to the number of European agents employed, exceptionally high. In its forty years of life four Bishops have died at their posts, two have been disabled by the climate, whilst twenty-seven other clergy and forty-four laymen have also fallen in the field.—*Sel.*

CONSECRATION OF THE BISHOP OF CUBA.

THE first Bishop of the American Church in Cuba received the laying on of apostolic hands, with the commission to exercise the episcopate, at a solemn function in St. Philip's Cathedral, Atlanta, Ga., on St. Thomas' day, Wednesday, December 21st. The Bishop consecrated is the Right Rev. Albion Williamson Knight, who was Dean of the Cathedral in which the service was held, until the present time.

The long line of clergy who followed the choir into the Cathedral included 31 presbyters and deacons and 10 Bishops. Of the latter, the consecrator was the venerable Presiding Bishop of the Church, Dr. Tuttle, with the Bishops of Florida and Georgia as his assistants; the preacher was the Bishop of Louisiana; and the presentors were the Bishop of Mississippi and the Bishop Coadjutor of Fond du Lac. Other Bishops present were those of Southern Florida, Alabama, North Carolina, and South Carolina. The Rev. C. T. A. Pise of Marietta, Ga., and the Rev. C. B. Wilmer of Atlanta were the attending presbyters; the Rev. John N. McCormick, D.D., of Grand Rapids, Mich., was deputy registrar; and the Rev. F. F. Reese, D.D., of Nashville, Tenn., was master of ceremonies.

The sermon, by the Bishop of Louisiana, was from St. John xii. 21, and was a statement of the place of the episcopate in the Church and the function of the Bishop. The Bishop of Georgia sang the Litany.

The music was especially commended as being dignified and excellently rendered. The regular Cathedral choir of 30 men and boys was augmented by assistance from outside, and an orchestra joined with the organ in rendering the instrumental portions. The music included the *Gloria, Sanctus,* and *Agnus Dei* from Gounod's "Mass of St. Cecilia."

A reception was afterward given to the new Bishop and his wife, by Mrs. Richard Peters at her elegant home on Peachtree Street. Those receiving with Mrs. Peters were the Bishop of Georgia and Mrs. Nelson and Mrs. Nellie P. Black. It was largely attended, as many wished to bid Bishop Knight Godspeed in the work of his new field.

Bishop Knight has received a number of gifts, among which a massive episcopal ring was presented by the clergy with some of the laity of Georgia. A handsome jewelled cross is the gift of the Ladies' Aid Society of St. Philip's, and was presented on the day previous to the consecration by Mrs. Peters with an especially touching address. Mrs. Peters has been a member of the congregation for a long term of years and associated with every form of the work of the parish. The Sunday School children presented the Bishop with a chain for his cross, and a handsome Bible, printed in Spanish, was given by the Bishop's Bible class. His episcopal robes were the gift of his congregation.

Bishop Knight takes up his work in Cuba with the happiest auguries for a tactful and efficient administration.

NEW CHARGES AGAINST BISHOP TALBOT.

THE Chicago *Tribune* of Dec. 26th, and very likely many other secular papers, published a somewhat sensational statement as a special dispatch from Philadelphia, to the effect that new charges had been formulated against the Bishop of Central Pennsylvania, and had been presented under the old canons to the Presiding Bishop for inquiry. It was stated in the dispatch that the presentment had been prepared by Chancellor Henry Budd of Philadelphia; that there were fourteen presentors, which is double the number required by the canon; and that Mr. Budd is reported as saying: "The charges are all new, and of such serious character that I could not disregard them," and also that "they deal solely with the Bishop's personal affairs."

An independent inquiry made by THE LIVING CHURCH to discover what are the exact facts, results in the authentic information that Mr. Jenkinson, a Philadelphia lawyer, acting on behalf of parties making the allegations, has presented charges against the Bishop of Central Pennsylvania, "mainly of alleged falsification." The Board of Inquiry constituted by the old canon is summoned to meet in Reading, Pa., January 10th. Proceedings are instituted under the old canons for the reason that the newly revised canons do not come into effect until January 1st.

Under the canon, the Board of Inquiry consists of two clerical and two lay members chosen from the deputies to the General Convention from the Diocese over which the Bishop presides and from the three nearest Dioceses. In the case of the former charges against the same Bishop, the Board was constituted of members from the Dioceses of Central Pennsylvania, New York, Albany, and Pennsylvania.

[SPECIAL.]

NEW YORK, Dec. 27.—The members of the Board of Inquiry in the case against Bishop Talbot are the Rev. Dr. Dix and Rev. H. P. Nichols (New York), Rev. Dr. Bodine and Rev. John B. Harding (Pennsylvania), Rev. Henry L. Jones and Rev. Rogers Israel (Central Pennsylvania), Rev. Drs. Carey and Enos (Albany), Messrs. Francis Lynde Stetson and Henry Lewis Morris (New York), George C. Thomas and W. W. Frazier (Pennsylvania), Wm. R. Butler and J. M. Lamberton (Central Pennsylvania), Geo. P. Keese and Francis N. Mann (Albany). Dr. Dix declines to serve and Dr. Bodine becomes chairman.

The allegations are said to be based on a letter written by Bishop Talbot to Rev. Dr. Upjohn of Philadelphia, dated Jan. 25, 1904, containing statements against the character of the deposed priest, Dr. Irvine. The letter is said to state that Bishops Whitaker, Whitehead, Seymour, Scarborough, Potter, Doane, Adams, and Taylor will bear out the statements. It is said that several of these have placed denials of statements contained in the letter, in the hands of those making the allegations.

A PLEA TO PARENTS TO GIVE THEIR SONS TO THE SACRED MINISTRY.

AND when this child, this messenger of the Lord (John the Baptist) came to be circumcised, on the eighth day of his birth, the inspired father and priest of God broke out in those words of our *Benedictus* which the Church has been chanting from the beginning: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people," etc. And he closed his song of joy and thanksgiving with these words of prophecy about his new-born babe: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare His ways; to give knowledge of salvation unto His people, for the remission of their sins, through the tender mercy of our God; whereby the Day-Spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."

O, fathers and mothers, is there not a lesson in all this for us? What a responsibility is ours! Is the old Gospel dead? Or has it lost its power? Has the Sacred Ministry of the Word lost its place of honor and its usefulness in this sin-sick world for which Christ died? Why is it that the Sacred Ministry of the Church appeals to so few of the young men of our day and generation? Must the Church of the Living God be compelled to suffer in her blessed, God-given work of winning the world for Christ, because the young men of our day, unencouraged, to say the least, by their parents, refuse to offer themselves for the Sacred Ministry?

Why is it that fathers and mothers talk over with their sons all the vocations of life, except that of the Sacred Ministry? Is it not simply because they *do not want* their sons to be ministers of the Gospel of Jesus Christ? Dear parents, I ask you, as in God's sight, if this is not so? Do you tell your sons, frankly and gladly, that what is better than being a lawyer, a doctor, a civil engineer, or anything else in this world, is to be a priest and prophet of the Highest, to give knowledge of salvation unto His people, for the remission of their sins, through the tender mercy of our God; to give light to them that sit in darkness and in the shadow of death, and to guide their poor, weary feet into the paths of peace? O, believe me, that will be better, in the Great Day, than all the money and lands and merchandise that the world has ever seen, will be a bountiful harvest of immortal souls gathered in our Heavenly Father's vineyard; the ability to say, as we stand around His great white throne on high: "Behold, here I am, and the children of faith whom Thou hast given me. These are my crown of rejoicing. Silver and gold have I none. But such as I have give I unto Thee. These redeemed souls, the fruit of my labors and my prayers, I offer unto Thee." My dear friends, we *know* what the answer of the Master will be to those who make Him such an offering as this at the harvest time in the end.—*From a sermon preached in St. Mark's Church, San Marcos, Texas, on the Sunday next before Advent,* by the REV. M. A. BARBER.

THE TIME for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish; and if weak and wretched, then revenge is worse than foolish—it is mean and cruel. And in all cases it is forbidden and wicked.—*Old Arab Story.*

THE DATE OF THE BIRTH OF CHRIST.

By the Rev. William Hyde,
Rector of Trinity Church, Weymouth, Mass.

WAS Jesus Christ born on the twenty-fifth day of December? We believe that He was, in the year 4 B. C., and yet there are some who say this is not true. A recent writer in a magazine for December 1902 declares: "No proof exists that Christ was born on that day. In fact, no one knows exactly when He was born." This is a statement which is often made, and that you may see the falseness of such assertions, I propose this morning to give some reasons why we should believe that Jesus was born on December 25th.

First, then, the Church has always observed that day as the birthday of our Lord, and she has good reasons for this observance. It is not likely that the Church could be mistaken on so important a matter as that. In the early days of the Church there was great persecution of Christians by the heathen, and for that reason her religious services had often to be held in secret. We cannot therefore expect much record of the observance of Christmas in those days. But Haydn, in his *Dictionary of Dates,* a standard authority, states that the birthday of Jesus Christ was kept on the 25th of December, in the year 98. This was in the lifetime of St. John. In the year 127, Telesphorus, the Bishop of Rome, speaks of a feast on December 25th because Christ was born on that day. From that time onward the observance of Christmas can be traced through the centuries down to the present day. The writer in the magazine I have already mentioned, states that January 6th was first observed as the birthday, but in so doing he falls into the error, which so many make, of confounding the observance of the Epiphany or manifestation of Christ to the Gentiles, with His birthday. There are several events near the time of the birthday of Christ. There is the Innocents' Day, the Circumcision, or Baptism, the Epiphany, and His Baptism by John. These days were observed in connection with the Christmas festivities; and the Eastern Church centered her Christmas observance around the Epiphany on January 6th. Because of this, some writers have represented the Eastern Church as observing the birth of Christ on January 6th, when it was really the Epiphany that Church was observing in connection with Christmas, and by so doing she did not declare January 6th to be His birthday or deny that He was born on December 25th. The Western Church, or the Church in Europe, made the Christmas celebration centre around December 25th as the birthday, and it was in the Western Church that the records of the birth were known and preserved. In the archives at Rome there was a record of that birth, giving the date, and this record was made in accordance with the decree of Cæsar Augustus that all the world should be taxed or enrolled. The writer already referred to, further says: "No credence is any longer given to the ancient assertion that the date was recorded in the public archives at Rome." How does he or anyone else know? Has he canvassed the Christian world to see? Why is it that Professor Edersheim of Oxford, perhaps the greatest authority on the subject, accepts the record if no credence is any longer given to it. Edersheim in his *Life and Times of Jesus the Messiah,* the greatest life of Christ ever written, not only states that He was born December 25th, but says: "There is no adequate reason for questioning the historical accuracy of this date" (*Life of Jesus,* Vol. I., p. 187. Longmans, Green & Co. 1896). How is it about Professor Dimbleby of London, and the British Chronological Society, who all accept this record? How about Dr. Grattan Guinness of London, Professor Totten, formerly of Yale College, and the thousands of educated clergymen throughout the world who accept this record, if no credence is given to it?

In the passage from St. Luke, which I have chosen for a text it is recorded, "It came to pass in those days there went out a decree from Cæsar Augustus that all the world should be taxed, or enrolled. This was the first enrollment when Cyrenius was governor of Syria." It was during this enrollment, in the little town of Bethlehem, that Mary and the Child Jesus were registered, and it was for this very enrollment that Joseph and Mary had gone to Bethlehem, their ancestral home. If, then, we can find the date of this enrollment, we can find the birthday of Christ.

Quirinus, or Cyrenius, as St. Luke calls him, was Publius Sulpicius Quirinus, who was a Roman Consul in the year 13 B. C. He was twice Governor of Syria: first at the time of the Nativity, and second on the deposition of Archelaus, in the year 6 A. D., as Merivale gives it in his *History of Rome.* The dates given by Merivale as the years in which Quirinus was Governor of Syria are first, from A. W. C. 750-753, and A. W. C. 760-765, or B. C. 4-1, and A. D. 6-11. Now, by a careful comparison of ancient documents and the Senatorial reckonings, we find that the first enrollment in Judea was made between August 29th, 4 B. C., and August 29th, 3 B. C. A census or enrollment was taken on both the occasions when Quirinus was Governor of Syria. St. Luke was well aware of this fact, for we find him referring to the second register in Acts v. 37, and this is why he speaks of the birth of Christ occurring at the time of the first enrollment.

Eusebius tells us that this enrollment was made during the 33d year of Herod's reign, which year began with November B. C. 4, and extended to November B. C. 3. The words of Eusebius are: "In the 33d year of Herod's reign, Quirinus being sent by a decree of the Senate into Judea, makes a description of possessions and persons." Quirinus setting out for Judea in the year 4 B. C., would have ample time to finish his task at Bethlehem by the end of December, 4 B. C. When the census was completed, it was sent to Rome, where it existed for centuries, and was appealed to by Christians, together with the Acts of Pilate, concerning the Crucifixion, in controversy with Jew and Gentile. That Cæsar Augustus made registers of the Roman Empire, and the subjects of tributary states, including Palestine, as Suetonius and Strabo state, is now generally admitted, and that these registers were kept in Rome there is no doubt. They are said to have been destroyed by the Barbarians when they destroyed Rome in the fifth century. In addition to these census records, Suetonius states that Augustus left behind him three volumes he had written. The first was concerning the arrangements and details for his funeral; the second was a list of the Acts of his reign, and the third was a statistical survey of the Empire. Tacitus and Dion Cassius also refer to these volumes. The first and the third of these are lost, but the second volume, which Augustus had engraved on two tables of brass and affixed to his tomb, still remains. A copy of it was discovered at Ancyra, inscribed on six columns, in the marble temple dedicated to Augustus. As this contains the Acts of his reign, we have the record of the time of the census or register. It is thus possible to tell when the enrollment was made, which included the register of Joseph and Mary and the infant Jesus. That the archives of Rome preserved the record of Christ's birth, there can be no doubt; for we find the early Christians frequently appealing to these records as a final argument, and no one in their day seems to have denied them.

In the year 140, Justin Martyr, when he was in Rome, referred the Emperor Antonius Pius, and the whole Roman Senate to their own records as a proof of the date of our Saviour's birth. He says: "There is a certain village in the land of Judea, distant thirty-five stadia from Jerusalem, in which Christ Jesus was born, as ye can learn from the enrollments completed under Cyrenius, your first procurator in Judea." Justin wrote this in Rome, and he would not have dared to refer the authorities to the archives if the record was not there, and he himself must have been familiar with it. Tertullian, who lived in the second century, also refers to these records, as one who had seen them. He says, in his controversy with Marcion, to show that Christ was born an infant, as all men are, which Marcion had denied: "Finally, concerning the census of Augustus, which the Roman archives preserve as a faithful witness to the Lord's Nativity." He also appeals to the Acts of Pilate, in the same way, and in neither of these cases was there any doubt of the date being December 25th. Again in his controversy with the Jews, he speaks of Mary of the root of Jesse, out of which Christ should grow, and that being reckoned as of the root of Jesse, Christ was therefore enrolled with Mary. He says, also: "For He was of the country of Bethlehem, and of the house of David, as among the Romans, she is described in the census, Mary from whom Christ is born" (*in censu descrepta est Maria, ex qua nascetui Christus*) (*Tert. adv. Jud., tom. ii*).

Dr. Jarvis, Historiographer of the Episcopal Church in the United States, and Professor of Oriental Literature in Washington (now Trinity) College, Hartford, considers these words, together with the date, to be the exact words of the census. St. Ambrose, Bishop of Milan, who lived in the fourth century, also knew of this record and bears his testimony to it in various ways. He says: "To show that the census was not of Augustus, but of God, the whole known world is ordered to be enregistered, and the census itself was designed by infinite

wisdom as a solemn record of that event." St. Chrysostom, the famous Bishop of Constantinople, who lived in the fourth century, refers to this register in several of his sermons. He says: "The evidence of the time of this taxing was still in existence among the archives, or records of the Roman Empire" (see Sermon 287, Vol. V.). Also in Vol. II., p. 356, he says: "Concerning these records, there could be no error, because the very day of Christ's birth was proved from the register." Also in a sermon which he preached December 25th in the year 386, he says as follows: "The 25th day of December has been celebrated from the beginning as the birthday of Christ, and the knowledge of it is now transmitted to us. . . . . It is manifest from Scripture that Christ was born at the enrollment or census, and the very day was certain from a written document in the Roman archives; . . . . It is lawful for anyone to search these ancient records, publicly deposited at Rome, and there to learn the time of this enrollment." St. Augustine knew of this record, and the date, December 25; he refers to it, both directly and indirectly, in thirteen different sermons, as a matter well known, and recognized at Rome. In the first sermon he preached on John the Baptist he puts a beautiful conception on the day of his birth as compared with that of Jesus, by saying, "John was born to-day, and from this day the days are diminished, but Christ was born on the eighth day before the calends of January, and from that day the days increase." The calends of January are January 1st, and eight days before that is December 25th. Again in his commentary on Psalm 133, he says: "For as the Church has delivered down, John was born on the eighth day before the calends of July (June 24), but the Lord was born on the eighth day before the calends of January (December 25)." Among early historians, who refer to this register and December 25th as the birthday of Christ, we have Eusebius, the father of Church history, who lived in the second and third century; Sulpicius Severus, fourth and fifth century; Theodoret, fourth and fifth century; Evagrius who lived in the sixth century, and many others. Sulpicius Severus, called the Christian Sullust, in the year 401 wrote: "Under this Herod, in the three and thirtieth year of his reign, Christ was born on the eighth day before the calends of January." That is December 25, 4 B. C. It is strange that any doubt should be cast upon these writers, or upon the record itself. In the fifth century, when Rome was sacked by the Goths, these records with many others were destroyed, and it is only by examining the writings of men who lived before that time, and had seen the records, that we can learn something of what they were. There are many things in history which come down to us in this way, and why should we not accept the statements of men like Justin Martyr, Tertullian, St. Ambrose, St. Chrysostom, St. Augustine, and Sulpicius Severus? It is inconceivable that they would speak falsely on so important a matter, or that men like them would state anything that was not true. Some have said that the whole thing was foisted upon the Church by Papal Rome. What a foolish assertion! Papal Rome, so-called was not in existence in the year 140, when Justin Martyr wrote, with the Roman records before him. She was not in existence when Tertullian wrote, nor in St. Chrysostom's day, 386 A. D., nor in St. Augustine's day, who was 56 years old when Alaric with his Goths destroyed Rome; since which time the records have been missing. It is absurd to charge the so-called Papal or Latin Church, which dates no earlier than 533 A. D., with the creation of this particular date, or a custom which had been in existence 185 years before the Council of Nice. It is true that the date of the Nativity and the existence of the record was not well known, at first, in the Oriental Church, and we find St. Chrysostom, when he was a presbyter of Antioch, in a sermon, saying: "It is not yet the tenth year since the very day became surely known to us." That is, it was not yet ten years since he had seen the records. Rome was the proper and only place to find out, and there is no reason for believing a right date could have been suppressed and a wrong one set up in spite of archives, which could have been consulted. The knowledge of the date spread slowly from the Western to the Eastern Church, and the Eastern Christians, after investigating the evidence, considered it sufficient, and they would have been the very last to accept it, had it been a mere dogma of the West. The truth is, we believe, from the quick acceptance of the testimony and its spread all over Christendom, as St. Chrysostom testifies, and the absence of any controversy, when the fact became known, the conclusion is a sure one that the proof was sought, found, accepted, and welcomed.

There are four other ways in which this date, December 25th, 4 B. C., can be established, but I can mention them only briefly.

First, by tracing events back from the death of Herod. Edersheim states that the year of Herod's death is known with absolute certainty as about the 12th of April, 3 B. C. Just before his death, there was an eclipse of the moon, as we learn from Josephus, which has been ascertained as occurring on the night of the 12th of March. The Gospel narrative requires an interval of at least seven or eight weeks before that date for the birth of Christ. We must allow for the Purification of the Virgin, at the earliest, six weeks after the birth, then there is the visit of the Magi, and the murder of the children at Bethlehem, the circumcision of Jesus and His presentation in the Temple, a proper allowance for all of which would bring the birth of Christ back to the ecclesiastical date of December 25th.

The second method is by the visit of the Magi. This brings in astronomy, and we learn from that science: the heavens were full of signs in those days; conjunctions of Jupiter and Saturn and the planet Mars; also the appearance of new stars, which can be learned from Kepler, Ideler, Eucke, Pritchard, Smith, and others. I have fully dealt with these in my sermons on the Wise Men, and the Star of Bethlehem, but William Page, Professor Dimbleby, and Professor Totten have worked all these out, so that the eclipses, conjunctions, stars, and other manifestations in the heavens bring us to December 25th, 4 B. C. See Page's *New Light from Old Eclipses,* Dimbleby's *All Past Time,* and Totten's *Our Race Series.*

Another method is from the beginning of the ministry of John the Baptist, which is given by St. Luke as in the fifteenth year of Tiberius, when Jesus was 30 years old. As the fifteenth year of Tiberius was A. D. 26, and Jesus was in His thirtieth year, He must have been born in 4 B. C. Then we reach the same date, if we follow the historical date of the birth of John the Baptist, as given by St. Luke. The appearance of the angel to his father Zacharias, the annunciation by the angel Gabriel to Mary. Zacharias was a priest of the course of Abia, or Abijah. This was the eighth course of the priesthood in the line of service at the Temple (I. Chron. xxiv. 10-19), and we learn from the records of the Hebrew priesthood that this course served in the Hebrew month *Bul,* from the 20th to the 27th, or October 16 to 22, 5 B. C. It was on October 20 that the angel appeared to Zacharias in the Temple. On the 22nd he finished his ministrations and went to his home. From this date Albert D. Elmer, M.D., in his *Physicians' Hand Book,* has computed the date of John's birth, and it agrees with that gained in other ways, June 24, 4 B. C. (see also a *Handy Book of Rules and Tables for Verifying Dates,* by J. J. Bond, Assistant Keeper of Her Majesty's Record Office). We know from the annunciation by Gabriel to Mary that John the Baptist was six months older than Jesus, and this places the Nativity of our Lord on December 25th, 4 B. C.

Would there were time to say more, for my investigations have led me to a firm belief in December 25th as our Christmas Day. Magazines, journals, encyclopedias, and radical writers may try to throw doubts on the day, but it is true nevertheless. When a man has consulted the works of Wm. M. Page, Dr. Jarvis, Dr. Lant, Dr. Priestly, Carpenter, Mann, Anderson, Josephus, Suetonius, Dr. Shimeal, Benj. Wilson, John J. Bond, Dr. Blair, Rabbis E. H. Linds, Abraham De Sola, Jacques J. Lyons, and E. M. Meyers, and H. Grattan Guinness, Ramsay, Prof. Totten and Prof. Dimbleby, he will have no doubt of the Saviour's birthday, for the writings of these men have made it impossible to doubt. Thus then in the Golden Age of Rome, when the Temple of Janus was closed and there was peace in all the world, on December 25, 4 B.C., the Prince of Peace, the Desire of all nations was born, and the angels sang upon that glorious eve of promise, and the shepherds heard the message, "Glory to God in the highest, and on earth, Peace, good-will towards men!"

The deepest note of Christmas is thanksgiving. The angels sang its first *Te Deum* for all men to learn. And our Christmas prayer shall be, "Give us day by day this day's doxology; teach our common lives to sing 'Glory to God.'"—*Rev. T. Herbert Darlow.*

By the manner of His entrance into the world, Christ hath dignified the estate of infancy, and hath hallowed the bond which binds the mother to the new-born child. The grave, we say, has been hallowed; has not the cradle also, by Christ having lain in it?—*Selected.*

THE RATIONAL TEACHING OF CATHOLIC THEOLOGY.

By the Rev. John A. Staunton, Jr.

THIS is a Christian age, and yet an age of indifferent Christian faith. Probably there is a greater number of human beings than ever before who give Christianity a nominal adherence; and probably a less proportion than ever before of nominal Christians have an intelligent understanding of Christianity's teaching and purpose. Perhaps the characteristic type of the Christian of our day is the man who, Christian by his own acknowledgment, attends but indifferently if at all to the duties which Christianity imposes. In every sense of the word he is a Christian unattached. The churches are not filled, a small proportion of the children are receiving religious instruction, many are unbaptized, yet the minister is expected to read the Burial Service over baptized and unbaptized alike, and to administer the consolations of a faith which has never been given more than a nominal adherence by either the departed or the mourners.

There are many causes which combine to make the prevailing conditions what they are. We will each have our ideas as to the relative importance of these causes; but I believe that among them all there are two for which we of the clergy are directly responsible. First, we do not make a systematic and continuous study of Catholic theology; and secondly, we shirk the duty of teaching and training our people in truths which are fundamental but unpopular. To a short consideration of these two topics—the priest as a student, and the priest as a teacher, I invite your sympathetic attention for a few minutes this morning.

To be an educated theologian to-day, it is necessary to have done more than to have mastered the curriculum of the Seminary. The Bible is not the source of theological truth, but its expression under the most various conditions. The tomes of the Fathers are not the source of Catholic theology, but records of the working of the faith in widely different minds. The decisions of Councils are not the source of theology, but its legal expression. The realm of nature is not the field in which we must seek, for we will never find Christ in nature unless we bring Him there ourselves. The one sole source of Catholic theology is the living Christ Himself, and the one and only way in which Catholic truth can be apprehended is by accomplishing a living union with the source of all truth. Until the student or the teacher is in vital, unobstructed union with Him, it is in vain that he be able to quote the entire Scriptures without verbal alteration; it is in vain that he has read deeply in the volumes of the Fathers; it is of no moment that he may, on the scholastic side, be thoroughly familiar with the *Summa* of Theology of St. Thomas Aquinas, or, on the inductive side, be a deep student of nature. For the individual, God is neither in the Bible, nor in history, nor in legislation, nor in nature, until he brings Him there. And the true theological student is not he who looks into these matters ever so deeply, but he who as an *alter Christus* finds the universe in various ways expressing the Life that is supernaturally in him. Union with God through Jesus Christ alone gives the study of theology its significance and importance. Without this union it had best be let alone.

And this necessity for identification with the personality of a subject before its study will be fruitful is only more marked in theology than in other matters. The late Professor John S. Newberry (at the time of his death, perhaps the most eminent of American geologists) once said to me: "If you wish to be a true geologist your very dreams must be in terms of the science." And he added that even as a boy his dreams were about fossil forms and geological formations.

But to be a true theologian, not only the mind, but the body, mind, and spirit must be taken up into Jesus Christ. The priest who frequently celebrates the Holy Sacrifice because his own life requires it, and who loves the ministrations of the font, the altar, and the bedside, because he feels himself in these ministrations the channel of God's grace, will be the best theologian and the best teacher as well. But, given the necessary and prerequisite conditions, union with God in Jesus Christ, there is an especial need to-day that the priest should be able to study Catholic theology so that he may appeal not only to the sympathies of people by his God-like life, but to the intelligence of those in whom mistaken ideas act as so many inhibitions to faith. The priest who does not teach doctrine, as people are able to bear it (I do not mean, of course, that he is to preach nothing else),is not only guilty of neglect of his flock, which is driven to seek for truth through unprofitable channels, but is helping to destroy the faith of future generations. For it is certain that men will never give their full allegiance to a system which is a hopeless muddle in their minds; and that, unless they understand the faith themselves, they cannot teach it to their children.

The preacher as a man must keep abreast of current tendencies of thought, not because in human philosophies he will find any further revelation, but because the terms of current thought provide the only medium in which the eternal truth can intelligibly be presented to the consciousness of the people of the day.

If a preacher to-day uses the terms of scholasticism, he may indeed be preaching with tongues, but he will not be using language understanded of the people. It is of scholastic language that men to-day are wary, not necessarily of the truths that have heretofore been expressed in it. It is characteristic of our day that, in every branch of learning, science no sooner makes a profound discovery than it is given popular expression through magazines and lectures, in terms that are modern and thoroughly intelligible. The relatively small esteem in which theology is held is undoubtedly due in part to the fact that the language in which it is expressed is practically dead. It is characteristic of a sectarian tenet that it must die with the age that gives it birth, but of the Catholic Faith that it can be expressed in terms of any philosophy that is true enough to appeal to the human race. So, to discourage a re-statement of the Faith to-day is to shirk a present duty, and stupidly to refuse to remove an impediment to the spread of Christ's kingdom on earth.

Let me suggest how a doctrine may be re-stated in terms which ought to be acceptable to an evolutionist without in the least degree emptying the doctrine of its meaning.

How seldom nowadays do we hear the truth taught that children by nature are born under the curse of Adam's transgression, and that it is necessary that the guilt of original sin be washed away by the waters of Baptism! It is with something of impatience that men will listen to the bald statement of this doctrine, and yet it is a vital part of the deposit of Christian faith which the priest is bound to teach. Let us see what are the chief causes of the aversion to this doctrine, and whether we can so state it that honest objections may be overcome.

There is a vague feeling in the minds of many Churchmen, born, perhaps, of over-indulgence in the great mass of what is known as popular science, which they have been unable to digest, and doubtless fostered by the almost universal silence that the clergy maintain on the subject, that the theory of evolution has effectively and forever disproved the fact of original sin. This is the first difficulty that confronts this teaching. For the second difficulty the clergy are themselves largely responsible. It has become the fashion in popular preaching to lay stress on the sonship to God, of man *as man,* without emphasizing the equally important fact that in Christ, through Baptism, there is a sonship that is infinitely more complete. As the Church Catechism puts it, "being by nature born in sin and the children of wrath, we are [by Baptism] made the children of grace." I wish here simply to attempt to answer the first objection in a rational way, later on I shall speak of the marks which distinguish the two sonships one from the other.

Taking for granted then, the truth of the evolutionary hypothesis that man has been gradually evolved from the anthropoid apes, we may assume that eventually the immediate precurser of man was endowed with all human faculties, except the power of moral distinction. This embryo of the race had not acquired the power to distinguish between right and wrong.

Under such conditions, it is evident that upon this being could rest no guilt of sin. A brute cannot sin. Not having the power of a moral choice, this being could not commit sin by failing to exercise a power he did not possess. In this respect, this incipient man, no matter what his actions might be, was as innocent as the lowest form of life. It follows that the first being in whom the knowledge of, and power of choice between, good and evil existed, was born without inherent sin, but with the power of contracting it. It is immaterial whether we give this being who first possessed full human nature the Biblical name Adam, or whether we say that he was the first representative of the genus *homo sapiens.* Before him were all the possibilities of a righteous life.

Now it is perfectly apparent, in looking at man to-day, that he is not living up to the standard of his possibilities.

We may even say without a shadow of doubt, that there is not one human being living to-day, who is living an absolutely sinless and perfect life. Between the first man, then, and the present generation somewhere a fall has taken place. Here, then, in terms of the evolutionary theory is the fall of man a necessity of thought. The only further step is likewise inevitable. Children born of fallen parents must inherit their tendency unless this is removed by the action of some higher force. This higher force, Christianity professes to supply.

If we are convinced of the truth of our holy religion, why should we shrink away from hostile criticism? Why should we not rather seek the significance of the faith in the light of the new learning? How easy it is, in such a way to state a doctrine lucidly, which many Christians dread, and all non-Christians abhor! The whole trouble seems to have been that Christian teachers have not sufficiently studied to present their theology rationally, in terms current to-day.

Someone may ask, What is the use, anyway, in teaching about original sin, even granting that the doctrine is true? I reply that it must be taught because it is an integral part of Catholic theology, and that like other sciences, theology cannot be taught in fragments. The cause of the decadence of Protestant systems to-day is that truths that ought always to have been kept together, have been parceled out among individual sects. A boat with the load all on one side, must necessarily eventually upset. This is one reason; and another is, that without some form of expression of the doctrine of original sin and the necessity of cleansing from its guilt, parents will be as negligent to bring their children to Baptism as we find them, in fact, to-day.

The sculptured sides of the fine tower of a modern church in the city of Boston represent, according to the printed descriptions, the four sacraments of Baptism, the Lord's Supper, Marriage, and Burial. I think this is significant of two features of modern religious life. First, the representation of marriage as a sacrament by a Protestant church, shows the growth of a spirit of indifference to the controversies of yesterday, and secondly, the representation of burial as a sacrament, shows the growth of the tendency which is becoming, I believe, more and more common in American Christianity to consider death as an *open sesame* to the Kingdom of Heaven, provided a man has led a moderately moral life. But neither death nor burial is a Christian sacrament, and it is important that the knowledge of this should not come too late. In the Prayer Book of the Church, the minister is told to prepare a man under sentence of death, by reminding him that his future happiness or misery depends upon the few minutes of life that remain to him. It is in life, then, that we must seek salvation, and not in the moment of our passing away. It is Baptism and not death that opens the gate of heaven to humanity.

Now there is a solvent in Catholic theology for the resolving of all doubts. It is found in what may be called expressing a doctrine in its highest terms. I do not know of any application of this principle to a particular case that is better than our own Bishop's treatment of the sacrament of Baptism in a lecture on Christian Unity, delivered before the Church Club of Washington. The significance of Baptism is that it is the means by which man is made divine. The emphasis is not on the human side, but on the divine. It is not the mere cleansing of the flesh, but it is the birth of a new being. It is not a mere episode in the life of a man corresponding to, or symbolizing certain changes of mental or moral activity, but it is the birth of a God. It is a repetition or rather an extension of the Incarnation, in which human nature having risen to its highest possible achievement in the utterance of the Virgin: "Be it unto me according to thy word," receives the incarnate life within it, and henceforth is not only human, but divine. The highest terms in which Baptism can be expressed are these—through Baptism man is a partaker of divinity.

The highest terms in which Holy Communion can be expressed, are that God gives His very being (as a human mother gives her milk) in that sacrament to feed them that are His, and to provide us with that divinity without which the offering of ourselves, our souls and bodies could not be a reasonable, holy, and living sacrifice in His sight. A stiff and unwieldy formula of baptismal regeneration, baldly stated, is not the food to fling to the multitude which is hungering for the Word of Life, but all the sweet analogies of birth and maternity and sonship—the infancy of Jesus, and its continual expression to-day when, at the font, a human mother presents her best gift for the best gift of God. At the door of Holy Church, there stands the font, and over its waters the two ends of the rainbow of God's promise meet to form the halo about the head of the infant Jesus in each little child that is baptized.

And the way to teach the Church's doctrine of Holy Communion, is not to fling to the minds of the multitude, hungry in soul, the indigestible stone of a verbal doctrine of transubstantiation, which has no nourishment in it, nor to dwell upon the beggarly elements of bread and wine which are daily wasted from our tables, but, expressing the sacrament in its highest terms at once, to tell people, whose souls are yearning for God, that at the holy table their hunger may find food; that *there* is given them, not bread, but God, whose hunger for them is even greater than theirs for Him. Tell them that the significant annihilation that takes place in the sacrament is not a physical change in the elements used, but an annihilation due to the relative importance of a piece of bread and the fulness of the Godhead; and that this annihilation has its counterpart in the soul of everyone who receives the divinity into himself; in the extinction of the lower nature and the nourishment of the higher. For every Christian church is not only a Bethlehem but a Calvary, and at font and altar the drama of redemption is continually reënacted—the Son of God is born in man and the son of man meets death in God.

But it may be said, How will this help one who staggers and draws back at the tremendous nature of such a faith? It is to be answered that, not the height of the terms in which a man can express a doctrine, but the willingness of a man to put a doctrine in its highest terms is the true measure of his faith. If the preacher expresses his doctrine in the highest terms, he is sure to give the hearer at least a glimpse of Christ. And to one who really seeks a harbor, the faintest gleam from a lighthouse is sufficient to direct a course.

As *aqua regia* dissolves gold, while hydro-chloric and nitric acid separately will but render it brighter, so the mutual and interacting nature of the truths of the Catholic faith when acting together, will resolve doubts, while the component parts of this faith possessed separately by individual sects will, by their acidity make error shine more brilliantly. There is not a man living who has higher aspirations, who will dissent from two principles which we may call axioms of theism:

To be united to God, to share His Godhead, is the highest ideal to which man can aspire.

To be separated from God, to lose His Life, is the lowest abyss into which man can fall.

In these two principles is contained the whole doctrine of a future Heaven and Hell. To be united to God, this is salvation: to be separated from God, this is damnation—"Outside the Church there is no salvation"; how hated is this maxim, and yet how true a saying it is. For what is the Church?—the body of Christ!—and what is Christ, but the express image of God's person? And what is Baptism but the incorporation into that Body; and Holy Communion but the continual supply of God's Life? And the Church includes all baptized persons. Christ's promises never fail, Christ's Body never changes, God always must exist. Those who live in God can never die, and those who die without Him, can never live. Expressed in its highest terms, Salvation is God, and damnation is the negative term which expresses His absence. Man has the power of choice; his eternal destiny is under his own control; and he passes judgment upon himself when he says, in his heart, "I love God," or, "I refuse to love Him."

When man sees a higher life open before him and yet deliberately chooses a downward path, is God to be called cruel because the path chosen leads to hell? There is not a man living who can say from his heart, that he does not see in the following of Christ a higher life.

I have referred before to the two sonships of nature and of grace. At the risk of repetition, let me go over these arguments again in a quasi scientific way to illustrate the radical difference there is between the unregenerate child of God, who, the Catechism teaches, is a child of wrath, and the adopted sonship of the Kingdom of Grace; for to identify these sonships is a vicious trick of the popular preacher. God in the person of Jesus Christ became the Son of man, in order that man, in the person of Jesus Christ might become the son of God.

Look back upon the past, as scientific study reveals it. Matter is always being differentiated by the incessant action of some universal force from simple to complex. Not to go too far back into the nebulous past when atom united with atom, to form the molecular mass, see how from the mineral kingdom rises the vegetable, and from the vegetable, the animal, and

from the animal the human, with its rational life. See how the birth of the higher organism always necessitates the death of a lower. How the plant springs out of the disintegrated rock, and how the animal tissue grows by consuming the vegetable. The orderly succession continues as man appears upon the earth drawing on all lower kingdoms for his life and with power over them all. And since man has aspirations that are not bounded by his universe, since he has appetites for which a lower life provides no satisfaction, is it not irrational to suppose that in man the series is complete? Does not every analogy suggest that one step above man there is a Kingdom of God, and that man must pass into this Kingdom through the disintegration of his lower nature by some sort of death? Baptism is a death, and Baptism is a birth. The whole intent of God's revelation is, that God's Kingdom may come. The whole significance of the Incarnation is, that Jesus Christ is the first of a new species; in the words of the Athanasian Creed, not by the creation of the Godhead into flesh, but by the taking of the manhood into God.

The granite rock of the mountains is God's creation, His creature; the lowly grass that He maketh to grow upon the mountain is His creation likewise, even though He giveth it for fodder unto the cattle; the cattle, too, are His creation, His creatures, yet He giveth flesh unto His people and makes the death of the lower, minister to the higher forms of life. Man likewise is the creature of God, His son in a limited sense, in the ascending series of nature; like a perfect statue or image which is destined to receive a soul, he is made in God's image and likeness, but he is not—(and this needs to be dwelt upon sufficiently by Christian teachers to-day), he is not the child of God in the sense of having reached the development which God designs for him, until in Baptism the old man dies and the new man is raised up in him; until by sharing in the Incarnation he becomes a member of a new kingdom, the Kingdom of Heaven; until in Christ he is taken into the Godhead, until as an *alter Christus* death has no power over him. Baptism is not a mere incident in the life of a man, it is the stupendous moment in which another being comes into existence, it is the origin of a species, it is another Incarnation, it is rather the same Incarnation which took place when Mary, representing humanity, conceived God in her womb, and God and Man were there united. We rise with Mary to the height of human perfection, we have reached the limit and we are not divine, the series seems ended, we know whence we have come, we have no power to go higher, no power of ourselves to help ourselves; but that same compelling, irresistible force which has ever, at each stage, lifted each form of nature out of itself to something that is higher works still and lifts human nature into the dignity of true sons of God. Physical death is only an incident in the life of a Christian, but Baptism is the stupendous moment when begins a new life in a new world. It is the act of birth which takes a child out from that subordinate and potential life in the womb of its mother, and places it as an independent member of society in the loving arms of that mother's embrace. It is the act of Baptism which takes the child of God from the dark cavern of the womb of this world and gives it the glorious liberty and privileges of a child of God in the highest sense.

No doubt the child belongs to its mother while it is yet in her womb, but it will never be capable of appreciating its relationship until it reposes on her breast. No doubt every human being is a true child of God, but without the second birth it can never realize its sonship. Without Baptism, man is but the untimely fruit of a woman that shall never see the sun.

Is this irrational? The worm we step on will never become a butterfly. As a worm it has had possibilities which are destined never to be realized. It is as great an error to say that a human being which has never been baptized is a son of God in the Christian sense, as it is to say that a dead worm or a living one is a butterfly, when it has never passed through the death and the resurrection of the chrysalis state. Human life is merely foetal life, until by the birth of Baptism a man, as a little child, emerges from the womb of nature into the kingdom of Heaven.

When I was studying geology, twenty years ago, I was told by a confident upholder of the scientific accuracy of Genesis that we might very readily be deceived by the fossil remains which men vainly supposed demonstrated the antiquity of rocks and animal life. Crinoids and trilobites, stems, shells, and bones alike, it was argued, might have been created by God as fossils and inserted in the rocks just as we now find them, from which no deduction in regard to the antiquity of the organic or human life might validly be made. ("For is not God Almighty?") But it is neither rational to reason thus, nor right to rely upon the infinite Goodness to justify us in obscuring conditions of salvation which God has taken pains to emphasize in His gospel as conditions of salvation.

To be sure, one might argue, of what significance is it, that the worm has been stepped on before its highest possibilities have been reached? Cannot God still make of the dead crushed tissue and the extinct life, a butterfly, if He will? May not the butterfly we shall see to-morrow, flitting happily from flower to flower, be this very mutilated dust, now crushed beneath our feet? But such a supposition as this would deprive reason of its purpose. It would reduce us from thinking beings to mere fetish worshippers of imaginative ideas. It would deprive us of the power of coördinate thought. It would so exalt imagination over our powers of observation and deduction that our rational faculty would be atrophied, it would shrivel and dry up. We must teach the rule, not possible exceptions.

God does not intend that we shall train our rational powers solely for the study of the worm and the butterfly, but that any skill we may acquire and any mental development we may attain to, shall eventually employ itself upon the highest subject—the consideration of Himself. Because we may not be able to fathom the infinite depth of the wisdom of God is no reason that we should not do so to the extent of our line. And we may be sure that plumb lines which God has given us will hang straight.

But it seems as though in direct proportion as man becomes more rational in his knowledge of the realm of nature, he becomes more irrational in his treatment of the realm of grace. Jesus Christ is perhaps accepted to-day as the unique teacher of religion by a greater proportion of the human race, than have ever recognized His claims before; and yet the knowledge of what He taught becomes each year more vague and hazy.

With the recognition of Christ as a source of authority, one would expect that knowledge would become more definite, and application more perfect. If this is not the case, no doubt the fault is to be laid at the door of the teachers of religion, who from one cause or another, are failing to obey Christ's command, "Teach men to observe all things whatsoever I have commanded you." I am not of those who think that the terrors of hell or the necessity of the sacraments should be the preacher's universal or even usual theme. But I could have these things used to no less an extent and stated in as unequivocal language as our Lord employed when teaching a generation which needed to hear these truths no more than the present.

How often are Christ's words passed over untaught, or eviscerated of meaning, by being subtly explained away—and in the interest of charity, forsooth! When He speaks of the tremendous issues of life and death, of the necessity of the new birth and of the resurrection of the body, of the sacramental life here, and of the eternity of the life hereafter in heaven or in hell. These topics (or, at any rate, their definite consideration), are unpopular, and popularity now seems to be the *sine qua non* of Church existence. How seldom do we hear from the pulpit to-day an uncompromising sermon upon any of the following texts of Scripture:

"Except a man be born again of water and the Spirit, he cannot enter into the Kingdom of God."

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you."

"Then shall He say unto them on his left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

"Where their worm dieth not, and the fire is not quenched."

Or, if sermons are preached on these topics, are they not rather apologies than authoritative teachings of matters that have an infinitely important bearing upon the present and future life of every man? Is there not the tendency to say little of the terribleness of an eternity in hell, or even of the blessedness of an eternity in heaven? Do not sermons on Baptism often lay stress upon God's power to save without it, rather than on Christ's teaching that it is the new birth necessary for all men? Are not sermons on the Holy Communion apt to be invitations to partake of it as a privilege, rather than exhorta-

tions to receive that without which man is spiritually a corpse—without which a man has no life in him?

I am not unaware or unappreciative of the plea that it is better that man should not be driven, but be led; and that fear is not the noblest motive with which man may render duty. But is it not true that our Lord Himself made use of fear to compel men to see the pit that yawned beneath them, knowing that, their attention once aroused, their other faculties would come into play in seeking to escape? When the furious horseman dashes down the valley, crying: "Flee for your lives, the flood is upon us!" he does not prevent, but teaches, those who escape to employ nobler sentiments than terror, and nobler powers than those of locomotion, in guarding against a future loss.

And must men of to-day who have the curiosity and the fortitude to look into the heart of every terrible secret regardless of where it leads them, men who will probe into the very womb of nature in their search for the origin of physical life, men who will give their very bodies for experiment in search for the germ of physical death, must these men be treated tenderly and with a delicate consideration, lest they should think themselves more enlightened, more sympathetic, more merciful, than He, who came down from Heaven and entered the Virgin's womb to show what life was, and suffered upon a cross to demonstrate the impotence of death?

Let us be men, and preach as men, and learn as men; and, as we shrink not back from bringing every faculty that God has given us to its proper bearing upon the fact of this life and world, so let us not shrink back from that searching light which before any "X-ray" was known revealed in man the very heart and the reins.

JUST A WORD FOR THE JEWS.

By the Rev. Cyrus Mendenhall.

POPULAR prejudice makes a Jew about the meanest man on earth. Shakespeare's *Shylock* is by many supposed to be a true type. The view taken by too many is altogether one-sided. There have been, and there are now, some disreputable Jews. Judas stands at the head of that class. On the other hand, we ought to be just and sensible enough to save us from sweeping denunciations. Some Jews, and now and then a Gentile, may be covetous, tricky, and exacting in money matters. They may have defects of character in other directions as well. Shall we lose sight of the good traits and generous deeds?

The founder of our blessed religion was a circumcised Jew; but we adore Him as the manifestation of God. Our sacred books are of Jewish origin. History, sacred and profane is full of good Jews. They have been an oppressed and gifted race. They have always been the defenders of public education. In the field of benevolence they have remembered the teaching of the Talmud as to virtue, gentleness, forgiveness, generosity, and peace. In my associations with various organizations of "charities and corrections," I have learned to admire their rational and practical care for the unfortunate. Sir Moses Montefiore was a type of those who freely gave for Jew and Gentile alike. A short time ago it was said that in London annually £50,000 is distributed by them outside of their private charities, and Christian enterprises are liberally remembered.

They are not figuring in divorce courts, and a personal observation of more than ten years, leads me to affirm that they are seldom in the criminal courts.

Christians may yet learn something from them. They certainly have forgiven and forgotten much, and "wherever they have gone they have added to the wealth of nations, and increased the sum of human felicity."

THE LAMBS OF THE CHURCH.

By Caroline Frances Little.

"And a little child shall lead them."

ALL Sunday School teachers who have had experience in primary work, fully realize the importance of the Kindergarten methods. Children's brains are little and undeveloped, hence they retain an impression much more effectively if the eyes as well as the ears are interested. In a measure all infant class teachers know this, and use pictured cards and papers for the little ones. In fact, older people, too, in this age of illustrated magazines, and stereopticon lectures, value more highly a subject which is ably presented to the senses of both sight and hearing, and all believe that ocular demonstration is an important factor in education.

It was my privilege recently to know how admirably a primary class of sixty restless little boys and girls were taught the story of the flood. The head teacher, with her able assistant, seemed to enter into the spirit of the occasion. The story was told in a most magnetic and graphic manner; the houses of Noah and his sons were drawn on the blackboard, also the subjects which required that kind of demonstration. The building of the Ark was described, and a large toy Noah's Ark was produced, in which there were two animals of a kind. When the proper place came for the story of the weary dove, who found no place to rest her little feet upon and so returned to the ark, the teacher held up a real, white dove (stuffed), and in its bill she had placed a little, green spray for the olive branch. So real was the story that no child could fail to remember it.

Furthermore, each child has a nice scrapbook, and every Sunday a picture of the subject to be taught is given, and by the aid of the teacher, is pasted in the book. On this particular day the picture was of the flood. These pictures can be obtained for one or two cents, from different dealers. Brown, of Beverley, Mass., can furnish them, or they can be found among the Perry prints, both firms keeping a large stock of sacred subjects. Then as a grand finish to the lesson, a box of cracker animals was opened, and one quadruped was given to each child, that it might be taken home and "showed to mother." But, alas! the temptation to bite off the head and legs was very strong, and almost immediately the elephants and tigers were in sixty rosy, hungry little mouths, for children are always hungry, or imagine they are. But of course all was told when each baby reached home, for no child's enjoyment is perfect until she had told "mother everything."

It was a proud moment to the infants, and a pretty sight to the rest of us, as each one, with a scrapbook under his or her arm marched out in single file, through the large schoolroom, to the strains of "Onward Christian Soldiers."

This class is taught great reverence. In the room is a large Cross, and before the prayers are repeated, the teacher says, as they kneel: "Hands clasped, eyes on the Cross," and what an inspiration it is to see these little ones, with their baby hands folded, and their blue or brown eyes fixed upon the Symbol of their Salvation, the Cross of Christ.

One handsome little fellow of four years, when he first came to this Sunday School, did not know how to kneel, and it was thought best to say nothing about it to him the first day; but after attending once or twice more, he remarked, as he walked home with a friend who had brought him: "I stood on my knees part of the time."

It is a sad thing that many of our Church people send their children to sectarian Sunday Schools, where they frequently remain until fourteen or fifteen years of age, thus wasting that most important period when they could have been learning the Catholic Faith. The instruction of the lambs of the Church is an exceedingly important one, and should never be relegated to only an inexperienced, but well meaning schoolgirl, though she would be valuable as an assistant. The children compose the Church of the future, and should be taught only by those who love them, and are loyal and devoted Churchwomen. Impressions received in childhood are not easily effaced, and are more permanent than we realize, and before ten the character is beginning rapidly to form. As we look into their innocent faces we can but wonder what the future has in store for them; what temptations are to be met, and what trials and sorrows await them as the swift moving years roll on. Surely they will need all the Church's armor, and the Grace of her Sacraments in their fight with the world, the flesh, and the devil, and of them it is written, "For of such is the Kingdom of Heaven."

"O my heart grows weak as a woman's
And fountains of tears will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go;
Of the mountains of sin hanging o'er them,
Of the tempest of fate growing wild,
O there's nothing on earth half so holy,
As the heart of an innocent child."

"I was walking with Wilberforce in his verandah," says a friend, "watching for the opening of a night-blowing cereus. As we stood by in expectation, it suddenly burst wide open before us. 'It reminds me,' said he, as we admired its beauty, 'of the dispensations of Divine providence first breaking on the glorified eye, when they shall fully unfold to the view, and appear as beautiful as they are complete.' "—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*"The Mighty Works of Our Lord and Saviour Jesus Christ."*—Part I.

By the Rev. ELMER E. LOFSTROM

THE CLEANSING OF A LEPER.

FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

Catechism: Second Commandment. Text: Mal. i. 11; Commence "From the." Scripture: St. Mark i. 35-45.

THE lesson is closely joined with the preceding one. For the prayer in the desert place, "a great while before day," came after the day of miracles at Capernaum. It is worth while to give some thought to that morning prayer in the solitude. The healing of all those who came to His door on the evening before, had not been without the expenditure of "virtue" going out of Him. There was something in the exhausting effect upon Him which made St. Matthew think that the words of Isaiah had been fulfilled: "Himself took our infirmities and bare our sicknesses" (St. Matt. viii. 17). We may well assume therefore that the strain of the day's work had told upon Him. Yet, instead of a long rest in sleep, He made this retreat into the desert place before the night was really gone, to be in communion with His Father.

It would seem to show very clearly, that the source of His strength and power was inward and spiritual. More than by physical refreshment, He was strengthened by prayer and communion with His Heavenly Father. The doing of His work and the proclaiming of His message were meat to Him with power to bring refreshment to His exhausted frame (see St. John iv. 31-34). But the giving of signs seemed to have the opposite effect upon Him, drawing upon forces which must be renewed by communion with the Father. So far from being a mere wonder-worker, the miracles are given by Him to draw out a reluctant faith, which He would have had come without them (see St. John iv. 48; St. Luke x. 17-20). It is worthy of note also that the day following was to begin a new stage in His work. He went on this tour of Galilee, not alone, as before, but with the four who had been called to the work. Whenever an important stage in His work was begun, there is a record of a prayer as coming before it.

The message of the disciples: "All men seek for thee," and His answer, "Let us go into the next towns, that I may preach there also," is significant. It sounds a missionary call. The Master confined His own work to the Jews, and the work throughout the world He assigned to those whom He sent as He had been sent. His own work is a model for all the work. At Capernaum He had given them the "new doctrine with authority." When all were seeking Him, He knew that the Leaven had been hidden in the meal and that the result was not doubtful. It is better for men to study out and work out for themselves than to have things made too plain. He goes on to the next towns that they too may hear the message and be stirred up to seek after Him. He shows that need, not success, makes the loudest call. Where the work has been successfully begun, it will be better for the work itself to have to care for itself. But new places must hear the message even if the field already occupied does not have all that it might ask for. The apostles did not wait until Jerusalem had been converted before beginning the extension of the work.

Accordingly the tour of teaching and training is begun. With the four chosen men, He went throughout all Galilee, preaching in the Jewish synagogues, and giving the signs of healing and of the casting out of devils.

The incident of the healing of the leper occurred in "one of the cities" (St. Luke v. 12). The three synoptists all give the prayer of the man, and the action and words of the Saviour, in almost the same identical words, showing that they were much impressed by the fact that He "stretched forth His hand and touched him." It is a parable of all His work. He came and laid a clean hand upon the sinful race and made it clean. It is an object lesson which we can all understand from our experience with infectious diseases. Even the children know that they are "catching." Here the usual order is reversed, and for the first time in the world, the cleanness was "catching."

That there was the touch of the hand as well as the spoken word of power, also points very plainly to what was the regular method of His work, and therefore the method we should expect to find prevailing in the work of His Church. Almost always there was the touch, the garment's hem, or something material, to serve as the channel of the healing virtue. It is so still. The Church, with its ministry reaching back in direct line to the Master, and the Sacraments ordained by Him, are the channels appointed for the extending of His grace to men in need of healing from sin. Made as we are, we must ordinarily have some material manifestation or symbol of the spiritual in order to apprehend it. God has mercifully provided for us these material channels of His own appointment, through which we may receive the inward and spiritual grace. Like Jesus' garment of old, they are made of ordinary material, but because they are His they have a wonderful power altogether beyond their own. When that is realized, the responsibility is also recognized of bringing to Him those who need Him. The men of Gennesaret who "had knowledge of Him" sent throughout the country to bring all in need, that they might touch the hem of His garment; and as many as touched were made perfectly whole (St. Matt. xiv. 34).

It was a leper that was healed. Leprosy is a common type of sin. This man was "full of leprosy" (St. Luke). The ceremonial law of the Jews (Lev. xiii. and xiv.) made a strange distinction between the disease in its progress, and in its fulness. When "the leprosy have covered all his flesh," or "be turned into white," the priest was instructed to pronounce him "clean," and he could go abroad much as other men (Lev. xiii. 12, 13). It was, I think, because the disease was its own warning. All could see and avoid contact with him. As a type of sin, it is a striking warning against hidden or secret sin. If the temptation to sin set before us the sin in its fulness and with all its consequences, it would overcome no one. But the tempter assures us, liar that he is, that we may indulge in these secret sins with immunity. They are therefore the most dangerous of all, and it is only through them that "the great offense" cometh (Ps. xix. 13).

As a type of sin it is also significant that only the priest could touch a leper. Only the priest could pronounce him clean.

The Master's injunction to the man to keep silence and to obey the requirements of the Jewish law, was not obeyed by the man. At least the first was disobeyed, and there is no record that he obeyed the other. The man should be blamed for his disobedience, good-intentioned as it was. The Master had granted the greatest boon he could ask. He should have obeyed, even if disobedience did seem more proper to him. We make a mistake as soon as we begin to gauge our obedience by our own opinion of the propriety of the command. When we know that Jesus asks it, we must obey unquestioningly. He knows, where we can only grope.

In this case we are told that the man's disobedience hindered the free pursuit of the Master's work. He did not wish at that time a great following of eager curiosity seekers. He was picking and choosing and training the men to whom the work was to be given, and could not spend all His time in healing. The miracles were meant to be "signs" rather than being done for their own sake alone. It may be that we do not understand all His reasons. There is significance in the fact that He so often charged men not to make known His deeds in places where He was carrying on the work Himself, but that when, as in Gadara, He was leaving the work for others, He charged them to make known what great things had been done (St. Mark v. 17-20). His own brethren were perplexed by this attitude, and asked Him about it. His answer suggests that men cannot see into the plans of Him who orders each thing in its due time and season (St. John vii. 6). For men, the time for work is always at hand. Christ must carry out His larger plan and not interfere with it by arousing opposition before the time.

It is probable that this opposition had something to do with the other command to the man also. The Jewish authorities were beginning to stir up criticism and opposition. This sending of the man to fulfil the law would have been an answer to their criticisms, showing, not by words but by works, that, in the truest sense, He had not come to destroy, but to fulfil and to make alive with power.

See an interesting treatment of this in Edersheim's *Life and Times*, etc., Book III., chap. xv.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

SEPARATION NOT NECESSARILY SCHISM.

To the Editor of The Living Church:

THERE are any number of good Churchmen who, sympathizing with Afro-American Churchmen, would be willing to have the General Convention erect Missionary Districts for the Colored race, with Bishops taken from that race, if they could persuade themselves that such action would not be in the direction of prospective "schism."

I want to address myself to such a fear by a quotation from the learned and eminently pious late Bishop Richard Hooker Wilmer of Alabama. As will be seen, the case then before Bishop Wilmer was far more radical than anything that has been proposed by the Afro-American clergy. But, let the quotation speak for itself:

"In your pamphlet addressed to the Southern Church, in the year 1861, and in your recent circular letter, you take the ground that the existence of a separate legislative organization in the Southern States 'would be clearly schismatical.' In your letter you say, 'and no theologian denies that a wilful and needless separation from the Church would be clearly schismatical.'

"True; no theologian denies this proposition; but there are many who will deny that the maintenance of a separate *legislative* organization amounts, of itself to a *'separation from the Church.'* The minor in the syllogism is here assumed, and constitutes the very point in debate.

"Is the Church in the United States *'separated'* from the Church in England? Yet they maintain distinct legislative organizations. Can any two branches of the Church of Christ be properly said to be in a schismatical position—the one to the other—whilst they have a common doctrine and discipline, and maintain an unbroken recognition and intercommunion? Schism, as defined by the standard authorities, has reference primarily to the rending of communion, and cannot be truly predicated of branches of the Church of Christ which maintain intercommunion.

"No well-ordered mind can doubt that it is, for obvious reasons, highly expedient and desirable to have one ecclesiastical organization in one Nationality. Nay, more, it would seem to be desirable, if practicable, to have only one such body, with powers so extensive, in Christendom.

"But there is a condition of things which may render it still more *desirable*, and indeed *essential*, to have national organizations; and circumstances may arise which will render it expedient to have distinct organizations within the boundaries of the same civil government—as, for example, in the case of the Episcopal Churches in England and Scotland.

" . . . . Whilst having all the elements of a perfect branch of the Church of Christ—the Word, the Ministry, and the Sacraments—and being, in so far as our will can effect it, in perfect unity—both organic and subjective—with the Catholic Church, we can still pray from a full heart, 'From all schism, good Lord, deliver us,' and think not, no, not for a moment, that we violate Catholic Unity, although we may not be represented in the General Convention of the Church in the United States."—*From Bishop Wilmer's Reply to the Circular Letter of the late Presiding Bishop Hopkins.*

With the urgent and pressing needs of nine million of our people, in this country, there are some of us bold enough to believe and declare, in the words of Bishop Wilmer, that circumstances have already arisen which "render it expedient to have distinct organizations within the boundaries of the same civil government."

George F. Bragg, Jr.

Baltimore, Md., Dec. 20, 1904.

[But Bishop Wilmer's hypothetical scheme, which contemplated the permanent separation of the Southern Dioceses in such an ecclesiastical federation as that which had been organized for the Church in the Confederate States, did not involve the overlapping of independent jurisdiction within the same territory that is contemplated in the plan for the separate organization of work among the Colored People, under Bishops independent of those having diocesan jurisdiction. The latter plan is in no sense analogous to that which Bishop Wilmer defended but which Southern Churchmen rejected, in fact, almost without discussion.—Editor L. C.]

EPISCOPAL ATTIRE.

To the Editor of The Living Church:

THE picture of the Rt. Rev. D. H. Greer, Bishop Coadjutor of New York, published in your *Annual* for 1905, has doubtless caused a blush on the part of many who have punctilious ideas regarding episcopal attire.

I trust it may not be considered discourteous to say that the picture, as far as the Bishop's attire is concerned, is more a resemblance of a well-to-do Wall Street broker or a prosperous banker than a Catholic prelate. The Prince Albert coat with its breast pocket, from which protrudes the corner of a dainty handkerchief, the light-colored and striped trousers, the four-in-hand necktie, probably *not* of purple hue, can scarcely be regarded as an appropriate or comely dress for a Bishop; but then—the "magpie" covers a multitude of defects.

It may be reasonably surmised that the picture is from an old photo, perhaps taken at some time when the good Bishop was on the point of starting for a summer vacation; and if such is the case, it is to be hoped that since his elevation to the episcopate, he has been pleased to adopt a more ecclesiastical garb.

Frederick Townsend.

Portland, Oregon, 15th December, 1904.

THE TERM "ROMANIST."

To the Editor of The Living Church:

WOULD you kindly allow me space in your excellent paper to register an objection to your use of the word "Romanist"? Some time ago I showed a copy of The Living Church to a Roman Catholic friend, who was struck with its Catholic spirit, until he ran across the term. He at once handed back the paper to me, with the remark that the entire good of the publication was destroyed by the use of that hated word in referring to his Church. He kindly reminded me that at no time had the Roman communion designated itself as "Romanist," that the word was very poor English, and coined by bigotry, and that it was the height of incivility to call nicknames. Now would you kindly let me know what authority there is for the use of this word? I have never heard it used by gentlemen in referring to the Roman Catholic Church; neither have I ever heard a Roman Catholic refer to our Church except by the titles we ourselves claim: Anglican, Protestant Episcopalian, or Episcopalian, none of which I would feel like resenting. You never speak of "Greekists" or "Russianists," but very respectfully of the "Greek" or "Russian" Church. If we ever wish to be called by our right name, we must begin by giving others theirs. If the word is used by your correspondents, would it not be well to change it before letting it see print?

Yours very truly,

Peoria, Ill., Dec. 19, 1904. L. F. Estis.

[The term in question is never used in The Living Church with the intention of being offensive. When we have used it, it has been simply as a shorter expression for the term "Roman Catholic," which seems rather to require abbreviation. It is true that the term is not used by themselves, but that is because they call themselves only "Catholics," and that Anglican Churchmen are unable to do. It is necessary, therefore to find some other term for ordinary use, and the common word "Romanist," being simply the noun form of their own chosen adjective "Roman" which is applied by them officially to the Church, ought not, it would seem, to be offensive, as certainly it is not intended to be when used by ourselves. The term is very common in literature that is in no sense polemic; and as we never speak of the "Greekist" Church or the "Russianist" Church, neither did we ever use the expression "Romanist Church."—Editor L. C.]

At one of his great sea-battles, a French officer was brought into the presence of Nelson. He went up to the great admiral and held out his hand. Nelson drew back. "Give me your sword first," he said, "and then I will take your hand." And so, in life's warfare, there must be absolute surrender of the soul to Christ. Such is repentance.—*Selected.*

"Except a man be born again, he cannot see the Kingdom of God." Oh! that pride! Oh! that vanity! Oh! that burning avarice! Oh! that bottomless lust! Oh! those raging desires! Only God's recreating grace can cure you and heal you of them. It is a serious thing to live. It is an awful thing to live a life of wickedness. It is a majestic reality, it is a sublime truth, that a man may be born again. And though his sins have been like mountains, and though they have been blacker than midnight, there is a provision in the mercy of God, and in the economy of His grace, by which the wickedest man may repent, if he will forsake his sins, and openly renounce them, and do works meet for repentance.—*Henry Ward Beecher.*

Literary

Handsome Gift Books.

One of the handsomest gift books of the season is *Shakespeare's Heroines.* [Characteristics of Women, Moral, Poetical and Historical. By Anna Jameson. With Six Plates and Seventy Half-Tone Illustrations by W. Paget.] The contents are familiar, but the magnificent workmanship of the volume presents such a setting as has seldom been given even to so suggestive a volume as this. The six color plates are triumphs of art, and the many half-tones are not only perfect of their kind, but are printed upon heavy, coated paper especially adapted to them, so that the entire volume is magnificent. (New York: E. P. Dutton & Co. Price, $2.50).

Two new volumes added to Newnes' Art Library are respectively *Paolo Veronese* and *Raphael.* We have noted the predecessors of these volumes as they have appeared, and the Library is now composed of nine titles. These volumes, like the others, present in half-tone the best specimens of the work of their respective artists, while the only text matter is a brief biographical sketch in the front followed by a list of the principal works of the artist. These volumes present a fine view of art in its triumphal ages. The frontispiece in the volume of Paolo is a photogravure of his "Annunciation", while in the Raphael volume the frontispiece is a copy of "The Betrothal of the Virgin". (New York: Frederick Warne & Co. Price, $1.25 per vol.).

An attractive little book, appropriate for a Christmas gift, is the allegorical story, *The Christ-Child and the Three Ages of Man.* It is written in the best style of the Bishop of Ripon, who has the happy faculty of writing pleasing prose. (New York: E. P. Dutton & Co. Price, 50 cts. net.)

The Cathedrals of Southern France. By Francis Miltoun. With ninety illustrations, plans, and diagrams. By Blanche McManus. Boston: L. C. Page & Co. Price, $1.60.

The author of *The Cathedrals of Northern France* offers, this year, a companion volume in *The Cathedrals of Southern France.* Like its admirable predecessor, it is widely different from the heavy, dull work of travel that its subject might afford a pretext for its being; it is vividly colored by the author's own personality and his opinions and emotions, to the distinct gain of the appreciative reader. There are descriptions of the church edifices in the region south of Loire, in the Rhone Valley, along the Mediterranean coast, and in the valley of the Garonne, while the first part is devoted to southern France in general. Nine appendices and an index admirably round out a complete and satisfying work of an order far beyond that of the usual guide book.

The Cathedrals of England. By M. J. Taber. Illustrated. Boston: L. C. Page & Co. Price, $1.60.

Mrs. M. J. Taber has added to the "Cathedral Series" a volume on the thirty Cathedrals of England. Although the literature of travel is already voluminous, the reader who shall add this new comer to those already on his book-shelf, may easily justify himself through the inclusion, thereby, of interesting details not obtainable in so compact a form, elsewhere. Although one hesitates to do so, it may not be amiss to point out that frequent comments of a jocose nature are likely to jar on the susceptibilities of some readers, particularly those to whom Cathedral tours and Cathedral guide books may be supposed especially to appeal. The description of special characteristics of each building, and personal items relating to the noted personages connected with them, constitute the author's main purpose in writing the book. The explanatory notes of a general character, at the end of the book, will prove to be of interest and value to general readers. The present volume, like the others in this series, is profusely and beautifully illustrated.

The Younger American Poets. By Jessie B. Rittenhouse. Illustrated with portraits. Boston: Little, Brown & Co.

In her selection of subjects, the author has chosen, from a list of more than five hundred American poets, most of whom have been recently at work, this small group of no more than eighteen. The present phase of the work of each is considered; and the study of each singer is a detached one, unrelated to his fellow poets, even those in this volume. Those only are herein treated who are of the last half century, and whose final place is still under discussion. Portraits of all but three are included, and the biographical index at the end of the volume, gives a frank (in most cases) and complete outline of the significant facts in the life of each poet.

Dames and Daughters of the French Court. By Geraldine Brooks. New York: Thomas Y. Crowell & Co.

It is interesting to meet ten charming and famous women of France in some other than the usual relation as celebrated founders of salons, or brilliant and potent figures in social and political circles. But these pages show them in the home and at the fireside, as sisters, mothers, wives, and daughters. They are here revealed in their intimate aspects of love and friendship. Among the more famous figures, whose charms and achievements are matters of history, as Madame Recamier and Madame Roland, many are found, not so widely known to our day, but of almost equal distinction for wit and beauty among their contemporaries. Of this number, Mademoiselle de Lespinasse has acquired added interest, within a year or so, as the historical original of Mrs. Humphrey Ward's heroine in her widely read novel, *Lady Rose's Daughter.* The book is attractively bound in red and gold, and has ten excellent portraits, for the most part copies of well authenticated oil paintings from the original, preserved in various museums and galleries.

The Practice of Self-Culture. By Hugh Black. New York: The Macmillan Co. $1.25 net.

The author has before written well and wisely on *Culture,* wherein self-development and self-effacement were shown to be harmonized in the one ideal of service. The scheme of self-culture here proposed and discussed is not one of petty details and directions, but comprehensive of principles and practice which aim at the harmonious development of body, mind, and spirit. A special and worthy emphasis is placed on the culture of heart and conscience, the development of the religious spirit.

Dandelion Cottage. A Story for Girls by Carroll Watson Rankin. Illustrated by Florence Scovel Shinn and Elizabeth R. Finley. New York: Henry Holt & Co. Price, $1.50.

As little girls enjoy nothing better than playing at house-keeping, it follows that they will read *Dandelion Cottage* wtih keenest interest. In this book Carroll Watson Rankin graphically relates the joys and tribulations of four small housekeepers while furnishing and occupying a "truly" cottage, in which they spent most of the waking hours of one summer vacation. How they earned money for a dinner party by taking a lodger, how they were annoyed by a troublesome young neighbor, and how they passed through many other experiences, are all told in the author's most happy vein.

Up the Forked River; or, Adventures in South America. By Seward D. Lisle. Illustrated. Philadelphia: Henry T. Coates & Co. Price, $1.00.

Up the Forked River is a somewhat exciting tale, the scene of which is laid in a tiny republic of South America. The navy of the Atlamalcan Republic consists of a single tug-boat, and the chief interest of the book lies in a spirited combat between this battleship and the crew of a private yacht from the United States.

Monkey Shines. Little Stories for Little Children. By Bolton Hall, author of *The Game of Life,* etc. With 22 Illustrations by Leon Foster Jones.

The fact that this pleasing volume of animal stories for young children, with colored illustrations, bears an introduction from the pen of the late Bishop Huntington, will show that it is of a high character from every point of view. The stories are well adapted to their purpose. (New York: A. Wessels Co. Price, $1.00.)

The American Church Calendar, arranged to hang on the wall, comes from Messrs. George W. Jacobs & Co., Philadelphia, and presents in two colors the calendar and lectionary for the coming year. The matter is well printed and makes an attractive calendar for the study or vestry room. The price is 25 cents.

A very handsome card illuminated in old Missal style is a "Prayer in Absence," hand engrossed and decorated, in the highest artistic style, by Mrs. H. L. Burleson, Fargo, N. D. Both in the original design and in the very perfect execution, the card is a sumptuous work, and the prayer which is the subject, for those "who are absent from one another," is a liturgical gem. The card may be obtained plain with illuminated initial for 10 cts., or fully decorated for 50 cts., by addressing the artist as named above.

Miscellaneous.

Six Incursions (by a Predatory Pen) into Some Theologic Fastnesses. By Edward Augustus Jenks, A.M. New York: Robert Grier Cooke.

The author of this work has demonstrated the old saying that a shoemaker had better stick to his last. He has managed to revive a good many ancient heresies, and to show how necessary a training in theology is before one undertakes to teach religion. The first chapter teaches the eternity of matter, and the last Sabellianism; and all the way between is a choice selection of false doctrines.

The Sunday School in the Development of the American Church. By the Rev. Oscar S. Michael, rector of Old St. John's Church, Philadelphia. Milwaukee: The Young Churchman Co. Price, $1.50 net.

This is a volume of absorbing interest, covering a field of American Church history that has not heretofore been written. It will surprise many to know that the American Church was the mother

of Sunday Schools in America, and that the entire Sunday School system of the religious bodies of our land is patterned after models that the Church had introduced. It is interesting, too, to observe how largely the Sunday School movement has developed along the lines of the progress and controversies within the Church, and to what a large extent the one affected the other. Mr. Michael has performed an excellent service in the preparation of this original volume.

The Encyclopedia of Missions. Descriptive, Historical, Biographical, Statistical. Second Edition. Edited under the Auspices of the Bureau of Missions by Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr., D.D., and Rev. Edwin Munsell Bliss, D.D.

This is a revised and largely rewritten edition of a work that first made its appearance some twelve years ago. In its present form, the missionary history of the world is carried up to the present time. The volume gives a concise account of the condition of every country in which foreign missionaries of any religious body are at work, and a history, as well, of the several missionary organizations, American and foreign. It does not minister to the ecclesiastical pride of Churchmen to discover that in a volume of 851 pages, the missions of the Protestant Episcopal Church, under that head, require but a few lines in excess of two pages; but perhaps that is the relative part which this Church has played in the evangelization of the world.

The limitation of the volume is, that there is throughout the Protestant sectarian point of view, though it is not so intruded as in any sense to deprive the volume of its value. Under the head of Russia we should suppose there might have been some recognition of the foreign missionary work of the Russian Church, which seems to be entirely overlooked, though that Church has, as is well known, the most successful mission in Japan, her present enemy, that has been maintained by any religious body, and throughout Asia her missionary work is such as eminently to deserve recognition. (New York: Funk & Wagnalls Co. Net price, $6.00.)

The Religious Education Association. Proceedings of the Second Annual Convention, Philadelphia, March 2-4, 1904.

In acknowledging another annual volume of the proceedings of this valuable Association, one can do nothing more than note the wide variety of subjects discussed, which cover practically the entire range of matters within the province of the Religious Education Association. The Convention reported in this volume is that held at Philadelphia in March 1904. The speakers and writers were men of the highest standing, and the entire record is of great value to those interested in the important subject. One of the papers herein contained, being that from the pen of the Bishop Coadjutor of Pennsylvania on "The Adequacy of the Bible in Dealing with the Crises and Emergencies of Life," was first published in full in the columns of THE LIVING CHURCH. (Chicago: Executive Office of the Association, 153-155 La Salle St.)

The Church's Object Lessons. An Original Series of Lessons or Instructions on the Scripture, Symbolism, and Outward Worship of the Church. By the Rev. Edgecombe W. Leachmen, Associate of King's College, London, Assistant Priest of St. Michael's, Camberley, Surrey. With an Introduction by the Very Rev. Vernon Staley, Provost of Inverness Cathedral. London: A. R. Mowbray & Co., Ltd.

In this excellent little book the different parts of the church building, with the furnishings and ornaments of the interior, the symbols that are used in decoration, and the ceremonies of the Church, are all taken as the basis for instruction. One not having studied the subject would be surprised to know how much can be taught concerning the doctrine and practices of the Church by means of this pleasing method. An excellent index at the close makes the book easy for reference.

Select Notes. A Commentary on the International Lessons for 1905. Studies in the Writings of John and Studies in the Old Testament, from Isaiah to Malachi. By the Rev. F. N. Peloubet, D.D., and Amos R. Wells, M.A. Boston: W. A. Wilde Co.

The successful annual volumes of this work have long since acquired the front rank of the commentaries on the International Lessons. Those Lessons are of course unadapted to teaching in Church Sunday Schools, but the annual Commentaries are always valuable for study.

The question is sometimes asked why there cannot be similar volumes for the Churchly series of Lessons, such as those of the Joint Diocesan League. The answer may easily be made. A statement which accompanies this volume, declares that more than one million copies of this work have been sold. Even though we divide this enormous figure by the 31 volumes that have been successively issued, it will be seen what a large circulation has been given to the work each year. It is wholly impossible that such a circulation, or any approximation to it, can be obtained for any distinctively Churchly volume patterned after the admirable notes of Dr. Peloubet. To issue such would be prohibitive in cost. This cost is a part of the penalty which Churchmen pay for the disunity among Christian people, and particularly for the disunity among ourselves, which prevents and single volume from having the entire constituency of even the Episcopal Church alone.

In spite of the limitations which attach to it as coming from a sectarian point of view, we always welcome as full of great value, these annual volumes from the pen of Dr. Peloubet.

Union Seminary Addresses. By Thomas S. Hastings. New York: Charles Scribner's Sons. Price, $1.50 net.

In this volume of 266 pages, published, we are told, at the earnest request of the Faculty of Union Seminary, we have a collection of addresses given before the students from time to time during Dr. Hastings' term as President of the Seminary. The volume fittingly opens with his inaugural address on The Minister and His Work, in which he traces the lineaments of a true ministerial character and the connection between this and the man's work. In this and the following sermons, the author lays considerable stress on the importance of character in a minister of God. The graduating addresses, nine in number, are full of practical advice to those just entering on their work, and breathe a real spirituality and an earnestness to faith much to be admired. Perhaps the most suggestive part of the book is the series of Short Talks at Morning Prayers, spoken extemporaneously and written out afterwards, on all sorts of subjects, from texts taken out of every part of the Bible. They are a very mine of homiletical ideas.

The whole volume is full of suggestive thoughts. The mechanical part of the book, the publisher's work is all that one could ask for.

A Handbook of Biblical Difficulties. By Rev. Robert Tuck. New York: Funk & Wagnalls Company. Price, $1.75 net.

The editor of this work sets himself the task of furnishing in a plain, straightforward way, answers to some of the difficulties raised by skeptical and other writers and speakers regarding the Holy Scriptures. He further seeks to provide reasonable solutions to some of the perplexing things that the thoughtful and keen reader meets with in his perusal of the Bible. The day is gone when Christian teachers can afford to ignore these difficulties as if they did not exist, and many devout readers of the Bible have found no little difficulty in reading and marking the low moral tone and standards of so many of the Old Testament worthies, when compared with truth and morals as brought to light by the Christian Revelation. Mr. Tuck aims at clearing away these and other perplexities by a reasonable and non-technical solution.

His method is to set down at the head of each of the short chapters, that portion of Scripture containing the alleged difficulty. Then, in a sort of proposition, the *Difficulty* is stated in ordinary language. The *Explanation* follows. Then the author proceeds to back up his position by quotations from one or more of a large number of standard biblical commentators and other writers.

The book falls into the following three main divisions: Difficulwork is well printed and admirably arranged, and is furnished with ties relating to (1) *Moral Sentiments,* (2) *Eastern Customs and Sentiment,* (3) *The Miraculous, in the Old and New Testament.* The two indices, one of topics and another of texts, which enable the reader to turn readily to the subject or text about which he seeks information.

Mr. Tuck's volume will be found a very useful addition to a clergyman's library. It is also a desirable book for a Sunday School teachers' or a parish library. J. A. C.

ANOTHER of the useful little booklets of the Pemmican Series, by the Rev. J. Sanders Reed, D.D., is entitled *Missiones Anglicanae,* a Chapter in Applied Christianity. We have here, geographically arranged, a handbook of Anglican missions throughout the world, as also of Anglican missionary societies, with similar matter. The book, like the others of the series, is bound in limp cloth.

A MOST INTERESTING booklet, handsomely printed on rough, hand-made paper with rough edges, is *En-me-gah-bowh's Story: An Account of the Disturbances of the Chippewa Indians at Gull Lake in 1857 and 1862 and their Removal in 1863.* This will have interest, not only among the friends of the charity in the interests of which it is published, but also wherever the story of Enmegahbowh is known. Churchmen generally will recognize the name as that of the first Indian clergyman ordained by Bishop Whipple, who died at a great age only a short time since. With the exception of the introductory preface, the narrative is entirely told in the words of Enmegahbowh himself, and we have therefore the narrative of the Indian difficulties and outbreaks in Minnesota during the sixties, and much subsequent history, from the point of view of the red men themselves. It is not a record that is creditable to the American people, but notwithstanding, it is a record that the American people ought fully to understand.

It is explained that the articles were written by the Indian author and given by him personally to Mr. Edwin Clark, United States Indian Agent for the Chippewas, 1865-67, and other interesting incidents are told separately by Mr. Clark concerning the disposal of various trophies and presents given him by the Indians. (Woman's Auxiliary of St. Barnabas' Hospital, Minneapolis, Minn.)

ST. LUKE'S CHURCH, SMITHFIELD, VA.

THE VENERABLE CHURCH AT SMITHFIELD, VA.

By Thomas M. Prentice.

IN any history of the Church in the United States, St. Luke's Church, at Smithfield, Virginia, deserves a commanding place. It is, with one exception—the old Roman Cathedral at Santa Fe—the oldest church in America. It antedates by eight years the venerable tower at Jamestown, as the services of the English colonists in the latter settlement were conducted under the trees, until the erection of a small frame structure, which preceded the brick edifice erected in 1640, of which only the picturesque Norman tower remains.

The services during this planting of the Church of England in this country, are described by John Smith, as follows:

"When I went first to Virginia, I well remember we did hang an awning to three or four trees to shadow us from the sun; our walls were rails of wood, our seats unhewed trees, till we cut planks; our pulpit a bar of wood nailed to two neighboring trees; in fine weather we shifted into an old rotten tent, for we had few better, and this came by way of adventure for new. This was our church till we built a homely thing like a barn, set upon crotchetts, covered with rafts, sedge, and earth, so was also the walls. Yet we had daily common prayer, morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our minister died. But our prayers daily, with an homily on Sundays, we continued two or three years after, till more preachers came."

In this homely manner was the Church in America founded in this cradle of the Republic.

Smithfield, which is in Isle of Wight County, is some ten miles from Fort Monroe in the centre of a picturesque and historic section of Virginia. The church is surrounded by walnut, oak, and sycamore trees, which rise like sentinels above the dead in the quiet churchyard. A striking feature of the ancient fane is the massive Norman tower, fifty feet high and nineteen feet square. Its walls are two and one-half feet thick at the base, with an arched entrance and port-holes on either side. On the second floor are double lancet windows, while above are lookouts. The tower overshadows the nave, which is quite small. This has double windows with buttresses between. The date of its erection is proved by the ancient records, but in addition, many of the bricks bear the date of 1632. The orientation of the church is perfect, as the sun rises in line with the large east window, twelve by eighteen feet. Services were conducted in the ancient church until 1836, and from that time until 1887 the elements, combined with the industrious work of vandals and relic hunters, nearly completed the work of destruction. In 1887 the restoration of old St. Luke's was decided upon, and the work was begun under the direction of the

Rev. David Barr, at the time senior curate of the Church of the Epiphany, Washington. The architect of the restoration was the late Edward J. Neville Stent, who entered into the work with enthusiasm.

The church was restored on the original lines with the exception of the pews, which are modern in height and arrangement. The pulpit is on the south wall and overlooks the tops of the heads of the congregation.

Twenty-one States and the District of Columbia contributed towards the restoration of old St. Luke's. The handsome communion table, the pulpit and sounding board were donated by descendants of early parishioners in Maryland and Pennsylvania.

A feature of the edifice is the large East window, which is really seventeen separate windows divided by brick mullions. Twelve of these are memorials, one of Washington; others of four Bishops, Madison, Moore, Meade, and Johns; of Sir Walter Raleigh, Captain John Smith, Captain Bridger, who built St. Luke's, General Robert E. Lee, Parson Hubbard, the last Colonial rector, and Parson Blair, who founded William and Mary College.

A unique feature of the restoration was the use of two thousand bricks from the ruins of a Colonial church on the James River. The chancel rail of the restored church was made from the oak timber of the original roof, which fell in 1887. St. Luke's was reopened in November 1894, during the fall meeting of the Norfolk Convocation. Worshippers from the neighboring counties attended the two days' services, in large numbers. The Rev. James R. Hubard, D.D., grandson of the last Colonial parson (1776-1803), preached the opening sermon; the historical address was delivered by the Rev. David Barr, to whose efforts the restoration of old St. Luke's was largely due. The Rev. Dr. Tucker, of historic St. Paul's, Norfolk, preached at the morning service of the second day, and at the afternoon service addresses were delivered by the Rev. James B. Funsten, rector of Trinity Church, Portsmouth, Va., now Missionary Bishop of Boise, and others.

During the restoration services, the Holy Communion was celebrated by former and by the then present rector of St. Luke's. The services marked an epoch in the history of the parish and the venerable church began a second career of usefulness.

The present rector is the Rev. Robert S. Carter, who has zealously striven to maintain the honorable traditions of the ancient church.

One fact in connection with the restoration is worthy of mention. The work was paid for as it progressed, and no debt remains. In this early history of the Church in Virginia, the Colonial Cavaliers present an imposing figure. Unlike the Puritan, they had not left the Old World for conscience sake, and they brought with them a love of the luxuries and refinements of life, which, after the hardships of the first settlement, were realized in the lordly estates and genial hospitality which made Virginia famous.

In striking contrast to the severe simplicity of the New England meeting house, these Virginia churches were handsome and substantial structures, in which due attention was paid to the æsthetic side. The royal arms were conspicuous, costly communion plate, pulpit cloths, and cushions were common. In one of the early churches Lord De la Warre's pew was upholstered in green velvet. The pews were spacious and comfortable and frequently adorned with the owner's crest or name in gilt letters. It was a picturesque congregation that gathered in these old churches in the palmy days of Virginia aristocracy. Scarlet waistcoats bound with gold lace; powdered wigs; silk stockings and rosetted shoes, with perhaps a camlete cloak with gold buttons, were familiar features of the men's attire. The women were in gorgeous array in which the towering hat was a conspicuous feature.

Lord De la Warre attended church in full dress, accompanied by his lieutenant-general, admiral, vice-admiral, master of the house, with fifty halberd bearers in red cloaks. The Lord Governor sat in the choir on a green velvet chair with a velvet cushion in front, on which he knelt.

The venerable edifice is of interest, not alone to Churchmen, but to Christians of all denominations. It stands as the first permanent house of worship in America. The treasured Roger Williams Church at Salem, Mass., was erected two years later; it antedates the brick church at Jamestown by eight years; while the long list of historic churches in this country must give place to this venerable fane and acknowledge its supremacy.

The Family Fireside

THE DIRGE OF THE OLD YEAR.

The Old Year goes. Its flight men mourn.
Why grieve they now? Each day in turn
Hath passed, and they have thought
'Twas but a day. Had they but wrought
With heart and prayer to make each deed
(Knowing that fruit must come from seed)
Shine like a star in garb most fair
For their immortal souls to wear,
No requiem would they sing to-night,
But see the year in flood of light
Recede and join the æons old,—
Its memory framed in burnished gold.

Isabella K. Elbert.

CHRISTMAS ROSES.

By Virginia C. Castleman.

"AND this is Christmas!" exclaimed Mrs. Rogers, the newly arrived English lady, as she stood on the veranda of a tiny, one-storied cottage, just in sight of *Sunset Boulevard*. *Sunset Boulevard* was the name of a hot, dusty street along which the trolleys glided back and forth between the suburban town and its mother city, Los Angeles.

Although the Christmas season was near at hand, and the shops were gay with toys of every description, the sun at midday beat fiercely down upon the parched foothills, for the winter rains had failed to come as yet, and in the dusty byways not even a golden poppy lifted its bright face to greet the passers-by. Nevertheless, where water was obtainable, flowers bloomed beside the bungalows in tropical profusion, while green lawns, waving palms, glossy-leaved orange and lemon groves, and beautiful crimson-berried pepper trees gave refreshing shade and coolness to the landscape.

"This is Christmas," repeated the mother softly, her eyes brightening as they rested upon the child playing near by in the sand.

The boy, who was a sturdy little fellow of eight years, looked up to meet her glance, and roguishly re-echoed: "Christmas, mother, where is the mistletoe?"

"Roses, not mistletoe, this year, Paul," answered his mother smiling. "See, this is our one treasure, this rose-bush with its creamy tinged buds. I do believe, dearie, that if we water our rose-bush faithfully every day we will have roses for Christmas Day—one perfect flower, at least."

"I'll water it every morning and evening, mother, with the hose," said Paul, and he continued his occupation of drawing an outline in the sand with the end of a long stick.

"What are you doing?" asked Mrs. Rogers, trying to make out the meaning of the curious ridges of sand.

"I'm making a map of this country, mother—here is my new railroad running through; and this is where I'm going to build my big house some day, with orange trees all around it, and green grass and lots of roses like I saw through the iron fence yonder"—and Paul pointed to the shady walk beyond which was just visible the turrets of a handsome residence, built after the style of the old Spanish Missions common to Southern California.

Mrs. Rogers looked wistful, her thoughts straying to the far-off Eastern home, a Colonial mansion covered with clinging ivy, and set in the midst of tall firs and oaks. Doubtless that very day, the evergreens were bending beneath the weight of glistening snow and to the music of the north winds that once had been her delight to hear; but now, driven by those same winds and snow to the "land of flowers, fruits, and sunshine," she felt the exile's longing for the home of former days. Because she could not bear the separation from this, her youngest and most darling child, little Paul had travelled with his mother all the long journey thither, across plains and deserts and rocky foothills to this summerland. As yet they were "strangers in a strange land"; but there were neighbors within call, and mother and child were happy together in their cosy bungalow; and in the midst of the many new and beautiful surroundings they found plenty to interest them, though they did not forget the Eastern home.

The child Paul had quaint ways of his own; he loved all "green things growing"; he loved the humming-birds and the

buzzing bees as much as the gay tropical flowers blooming on all sides, and he delighted to watch the waving palms and the silvery olive trees. All these things were a constant joy to him as he walked with his mother in the forenoon, his large dark eyes glancing eagerly from one object of interest to another; or, their simple noon-day meal over, he loved to sit in the shade, dreaming of the beautiful things he saw, and sometimes, as to-day, drawing pictures in the sand; for Paul had the artist's soul and eye developing within his child body as the days passed by. His dreams were such as children of strong imagination delight in; and his crude drawings were the outcome of his dreams; strange-looking trees, such as he remembered in his native mountain forests—the pines and the firs—gradually give place to the golden orange fruit and blossoms, the roses and the callas of this sunny clime to which he had suddenly been transported.

Upon this particular afternoon, becoming wearied with his sand pictures, the boy strayed again in the direction of the goal of his ambition— that beautiful cream-colored house with its spacious flower gardens. Under the shade of the pepper trees, the child paused and leaned his face between the iron railings to gaze upon that wonderful rose garden within, where many thousand buds were bursting into bloom each day, and the full blown blossoms were strewing the ground with their pink or white or golden petals. Here, in this enchanted spot, walked the gardener of the place, pruning, planting, watering, and plucking at will. Paul did not know the gardener's name, but he knew the face beneath the big sun hat; it was a kind and gentle face, the child thought, with a keenness of vision that thrilled the little responsive heart. This was not the common gardener, Paul knew; for that other one came and went, too, with spade and hose and blue overalls to do *this* one's bidding; the boy recognized the difference of degree.

Little Paul stood very quiet, drinking in the rose-beauty, his eye noting the lavender-hued flower hedging the rosebuds, and the tall white marguèrites in the background. He could not speak, only look and wonder; and presently the gardener came his way to a summerhouse within which were grown rarer plants that needed shelter from the sun. The artist (for it was he of world renown) saw the boy; and in his turn was fascinated by the picture at the fence—a cherub face glowing with beauty in cheeks and lips and eyes, the graceful pose of the boy leaning against the iron bars—all stirred the heart of the man to love at first sight.

"Come," he said, opening the gate, "come into the garden—I see the wish in your eyes, *mon petit.*"

Paul came at once, placed a confiding hand in that of his new friend, and waited expectantly.

"It is strange," murmured the artist, "among all these flowers, I find not the one perfect rose I seek. Perhaps, *enfant,* those keen eyes of thine may see better—'tis the *Gold of Ophir* rose that I must have; and among all my bushes that is the tardiest to bloom and the picture stays unfinished—unpainted—meanwhile."

"Is it creamy gold?" asked the boy understandingly, "and fringed a little at the edges?"

"Thou knowest, child, the rose I seek—creamy gold and shaded pink—a dream of love! And to-day—this hour, indeed—it should be here; but bah! this imperfect bud or this withered full blown rose, neither suits my case. We must wait in patience for the *perfect* flower. *Enfant,* I paint only the *perfect* flower—remember that when some day my hand has lost its cunning. Dost understand, *yeux noirs?* Yes? Then gather what flowers thou wilt for *la mère.* You see I know already by sight the English mother and her boy. Did I not rightly guess, though I know not thy name? *Paul,* eh? That makes another tie between us, child—who gave thee leave to be my name-sake? Now go, and a 'Merry Christmas' to thee and to her who loves thee best—this garland of flowers for thy table—*Au revoir!*"

Paul was quickly away with his flower treasures, having thanked the giver; but the boy walked with a purpose in his heart, straight to the cottage door.

"Mother! here are some Christmas roses he sent thee—wilt not put them in the glass bowl while I run outside and look at *our* rosebush a moment?" Before the mother could comprehend or make reply, Paul had gone and come upon this later errand. "Oh, mother! I'm sure that ours will be the 'perfect flower' the Master seeks—may I not have it to give him just as it opens first?"

"Our one rose, Paul! Why he has a whole garden of flowers, and this is the *Gold of Ophir* that we have talked of so many days!"

"Mother! mother! that is what he wants for his picture—'only the perfect flower,' he said, will do. Oh, give it me!" Paul implored.

"Is it the great artist himself who seeks a *Gold of Ophir* rose, my Paul? Yes, I see by the glow in thine eyes that at last thou has had thy heart's desire. We will gladly cut our one treasure for him, and let live forever that which would soon wither in this scorching sun. It may be to-morrow morning will see the bud opened fully, then we will cut a long stem and wrap the flower in thin paper to keep it moist; and that will be a Christmas present fit for a king."

Scarcely could the boy sleep that night for dreaming of the rose garden; and early next day, he crept from his cot and stole to the window to peep out upon the single rosebush their tiny flower plot boasted. With straining eyes Paul gazed, and yes! the bud had opened in the night and revealed a perfect flower. With a long-drawn sigh, the child crept back into bed, and sank into a short but happy sleep, from which he was awakened by his mother's call to hasten and dress for breakfast, for something beautiful had happened in the night. Paul smiled to himself, but hurried nevertheless to make his toilet, his mother coming to assist him presently.

The sun was not very high in the heavens before Paul was on his way to the Master's house, the gift in hand. This time he did not linger without, but opening the gate, walked boldly up the pathway to the turretted mansion. The Master saw him coming, looking from the studio where he was at work. Ushering the child into what might be called the Art Gallery of the place, the artist watched with pleasure the boy's delight at sight of the many flower pieces—water-colors of rare beauty—in frames, some hung about the walls or placed on chairs and tables, some ready for packing to be sent to Eastern markets. Paul stood momentarily transfixed; then he shyly held out to the Master the paper-wrapped rose, saying tremulously, "Is not this the *Gold of Ophir* rose, dear sir? And is it not the *perfect* flower?"

Laying aside the wrapping, the flower-artist, after one long gaze, said softly:

"Little Paul, you have done a service to me, and perhaps to the world—I thought those eyes held flower-love in their depths. This is, indeed the perfect rose I seek. How can I repay thee, *mon enfant?*" and the Frenchman smiled encouragingly upon the tender, upturned face.

"I must not stay, sir, for you will want to paint your picture," said Paul quaintly. "But some other day I will come again, if I may."

"Free access to the flower garden, eh? And all the Christmas roses thou and thy mother may desire. Not satisfied yet? Then one day soon let us talk about the training of those color-loving eyes and skilful fingers—*Au revoir.*"

"*Mille merci, Monsieur,*" replied Paul, touching his sailor cap as he moved away, for he knew a little of that sweet French the Master spoke.

* "*Mille merci, mon enfant, pour la rose parfaite*—the *Christmas Rose*—it blooms this day for the Blessed Child."

* "A thousand thanks, my child, for the perfect rose."

TO PRESERVE THE FRESHNESS OF FLOWERS.

A young girl who reads The Living Church asks that I please send her a method or recipe for keeping cut flowers fresh.

There is an excellent method of keeping them fresh. Every night the flowers should be taken out of the vases and the stalks thoroughly rinsed under a tap of running-water, and any decomposed matter carefully removed with the fingers. Have ready a basin of strong soap suds and add a teaspoonful of pearline and dissolve it well and place the flowers in it over night; but be careful that the suds touch only the stalks, as it would fade the delicate blossoms. This suds supplies them with nourishment. Rinse the stalks next morning in running clear water, and as each bloom is ready to be placed in the vase clip off a small portion of the stalk. Trim off all faded blossoms and put a few drops of ammonia in each vase every other day. They will look like fresh cut flowers each morning. I have always gotten so many requests for some help for cut flowers about Christmas time, yet this is the first time I have been able to aid them at all.

S. H.

Man is the true Janus, the god looking the two ways. On one side, he is closely connected with nature by his body. He is its *compendium,* for in its embryonic state he passes through all its phases. He is its *goal;* for we cannot find any new creation in the vegetable or animal world subsequent to the appearance of man. Finally, he is its *crown;* for he is its *chef-d'œuvre.*—*Godet.*

Church Kalendar.

Jan. 1—Circumcision. Sunday after Christmas.
" 6—Friday. The Epiphany.
" 8—First Sunday after Epiphany.
" 15—Second Sunday after Epiphany.
" 22—Third Sunday after Epiphany.
" 25—Wednesday. Conversion of St. Paul.
" 29—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 19-22—Department Missionary Conference, Omaha.
" 24—Dioc. Conv., California.
" 25—Convocation, Southern Florida.

Personal Mention.

The Rev. J. Neilson Barry has resigned from Trinity Church, Spokane, Washington, and on the first of the year will with his family leave for his old home in Virginia.

The Rev. Frederick J. Bate has resigned the rectorship of Grace Church, Sterling, and accepted a call to Grace Church, Freeport, Ill.

The Rev. Francis M. Burch of Wilmington, N. C., has accepted a call to Wickliffe, Va.

The address of the Rev. Henry S. Dawson, after January 1st, will be Algoma, Wis., where he will act as *locum tenens* for Dr. Gardner.

The Rev. Edward H. Earle, formerly rector of St. John's Church, Le Sueur, Minn., has accepted a call to the rectorship of St. John's Church, Fort Hamilton, Brooklyn, N. Y., and assumes his new duties January 1st.

The Rev. Wm. H. Frost, for the past five years rector of St. James' Church, Oskaloosa, Iowa, has resigned to accept a call to Christ Church, Sidney, Neb., and will begin work in his new field on January 1st.

The Rev. Alfred Wilson Griffin, of the Church of the Advent, Louisville, Ky., has accepted his election as Canon of St. Paul's Cathedral, Cincinnati, Ohio, and will go into residence on the first of January, 1905.

The address of the Rev. Joseph McConnell, late of Douglas, Arizona, is changed to the Church House, St. Paul's Pro-Cathedral, Los Angeles, Cal. He is now working as General Missionary in the Diocese of Los Angeles.

The address of the Rev. Robert Josias Morgan is "Red House," 119 Commercial Road, London E., England.

The Rev. Lawrence Sydney Shermer, formerly of the Church of the Advent, Boston, Mass., has accepted a call to the Church of the Mediator, Morgan Park, Ill., and entered upon his duties on December 18th.

The address of the Rev. Philip S. Smith is changed from Herne, Neb., to 2210 Sansom St., Philadelphia, Pa., where he is curate at St. James' Church.

The Rev. Walter S. Trowbridge has resigned the rectorship of St. John's Church, Springfield, Mo., to take effect January 1st, after which his address will be 1651 Fulton St., Chicago, Ill.

The Rev. Francis G. Williams has become a member of the Cathedral Staff for Missions in the Diocese of California, and is priest in charge of St. Stephen's Church, Gilroy, and St. Luke's Church, Hollister. His address is Gilroy, Calif.

The address of the Rev. Frederick Charles Williams, after January 20th, will be Grant's Pass, Oregon, where he will have charge of St. Luke's Church.

ORDINATIONS.

Deacons.

Fond du Lac.—On Saturday, December 17th, at St. Paul's Cathedral, Fond du Lac, Louis Lorey, by the Bishop Coadjutor. Archdeacon Fay presented the candidate. Mr. Lorey has studied during the past year under Canon Barry at the Cathedral, and will now assist in that congregation.

Deacons and Priests.

Spokane.—On the Fourth Sunday in Advent, at All Saints' Cathedral, Spokane, Wash., by the Bishop of Olympia, C. M. Farney, a graduate of the General Theological Seminary, to the diaconate, and the Rev. E. J. Baird of Pomeroy, Wash., to the priesthood.

Priests.

Fond du Lac.—In Grace Church, Appleton, on the Fourth Sunday in Advent, by the Bishop Coadjutor, the Rev. Henry S. Dawson, presented by the Ven. Archdeacon Fay.

Minnesota.—On St. Thomas' day, in Gethsemane Church, Minneapolis, the Bishop of the Diocese advanced to the Priesthood, the Rev. Messrs. Paul Faude, stationed at Wells; Arthur W. Farnham, stationed at Hutchinson; and John Leacher, stationed at Montevideo. They were presented respectively by the Rev. I. P. Johnson of Gethsemane Church, Rev. W. C. Pope of the Church of the Good Shepherd, St. Paul, and Rev. C. E. Haupt of St. Mark's Pro-Cathedral, Minneapolis. The sermon was preached by the Rev. I. P. Johnson and was a forcible presentation of the authority and responsibility of the historic ministry. The Rev. Messrs. A. D. Stowe, I. P. Johnson, C. E. Haupt, W. C. Pope, Geo. H. Ten Broeck, F. L. Palmer, S. B. Purves, joined in the laying on of hands.

The Rev. Paul Faude is a son of the late Rev. Dr. Faude of Gethsemane Church, and added to the solemnity of the ordination service was the impressive sight of the son taking his vows before the beautiful altar erected in memory of his father. The Rev. Arthur W. Farnham is a grandson of the late Bishop Whipple.

Ohio.—At Calvary Church, Sandusky, on St. Thomas' day, the Bishop advanced the Rev. Charles Frederick Walker to the priesthood. The candidate was presented by the Rev. O. E. Watson and the sermon preached by the Rev. Geo. H. McGrew, D.D., rector of St. Paul's Church, Cleveland, upon "The Apostolic Succession." The clergy present, in addition to those mentioned, were the Rev. Louis E. Daniels, rector of Calvary Church, Toledo (Master of Ceremonies); Rev. John W. Hyslop, rector of Trinity Church, Tiffin (Gospeller); Rev. Arthur Dumper, rector of S. Paul's Church, Norwalk (Epistoler); Rev. Francis McIlwain, deacon, in charge of Trinity Church, Fostoria (Cross-bearer); Rev. Ernest V. Shayler, rector of Grace Church, Oak Park, Ill (Reader of the Preface); Ven. A. A. Abbott, Archdeacon of Ohio; Rev. W. H. Mitchell, Bellevue; Rev. Robt. J. Freeborn, Huron; Rev. A. N. Slayton, Grace Church, Sandusky; Rev. F. A. Zimmerman, Findlay.

South Carolina.—In St. Matthew's Church, Summerton, on the Fourth Sunday in Advent, the Rev. R. Maynard Marshall was ordained priest by Bishop Capers.

Springfield.—The Rev. Robert Henry Fairburn, deacon, was ordained priest on December 23d in the Pro-Cathedral, by the Rt. Rev. Edward William Osborne, Bishop Coadjutor of Springfield. It was his first Ordination, exactly two months after his own consecration. The Archdeacon was the presenter, and the Diocesan, as well as the Bishop Coadjutor, both vested in cope and mitre, was present. Joining in the laying-on-of-hands were Archdeacon DeRosset and the Rev. Messrs. Wm. Mitchell, N. B. Atcheson, M. W. Ross, and Alex. Allen. The porrection of the eucharistic vessels and of the chasuble, followed the ordination.

DIED.

Kittoe.—Suddenly, in Chicago, on Monday, December 5th, George Curtiss, aged 26 years, youngest and dearly beloved son of William Kirby and Henrietta Kittoe, of Galena, Illinois.

"May Light perpetual shine upon him."

Lee.—In Pensacola, Fla., December 14, 1904, Mrs. W. F. Lee, for many years a faithful and devoted communicant of Christ Church.

Parsons.—Entered into rest, at Holyoke, Mass., Sunday, December 18th, Henry S. Parsons, in the 85th year of his age.

"Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

IN MEMORIAM.

REV. LAWRENCE STERNE STEVENS.

The Rector, Wardens, and Vestry of All Saints' parish, Pontiac, Michigan, in special meeting assembled on the night of November 28, 1904, desire to and do now place on record in their own names and that of the people of the parish, their deep sense of loss in the death of their beloved Rector Emeritus on November 19th, the Rev. Lawrence Sterne Stevens. The death of the deceased, though not unexpected in one so aged, is yet felt as a great shock by all those who were privileged to know him and receive his ministrations, and we mourn as children the loss of a true spiritual father. Fifty-three years a priest, twenty-two of these years he spent in ministering to us in Pontiac, concerning himself very zealously for the welfare of our souls, sharing our sorrows and burdens, counselling, exhorting, feeding, comforting. None in trial or tribulation came from him lacking or unrelieved from his rectory. A stalwart champion of the "Faith once for all delivered to the saints," he never hesitated to declare it in its fulness, and in its free and earnest preaching gladly eschewed the popularity which comes to those who prophesy the "smooth things," being impressed by the fact and actuated by the motive of responsibility to God for the salvation of the souls within his cure.

Though latterly enfeebled by old age, his presence in the chancel and pulpit was an inspiration in itself, and his reverence in conducting the services of the Church proclaimed his deep piety and his love for God and all things on which He had set His Holy Name.

After fighting a good fight and keeping the faith, he has finished his course and has been called to his rest. Though gone from earthly sight, we are one in the Communion of Saints and the language of that communion-prayer, there never will be separation between priest and people; he among the saints still interceding for his flock, we cherishing his memory and praying that light perpetual may shine upon him, and beseeching the grace of God to follow his good example.

In life a power and in death a benediction, at the age of eighty-two and but eight months retired from active service, he has entered into the Church Expectant leaving a memory fragrant with the odor of the saints. May he rest in peace!

And Whereas we have this day, as representatives of the parish, expressed our deep sense of loss of so faithful a priest and pastor, be it

Resolved, That this expression and resolution be placed upon the parish records and a copy of said expression and resolution be sent to and inserted in the Church papers, that the whole Body Militant may know of the esteem and affection a people retain for a faithful priest and a worthy man.

(Signed) Rev. P. Gavan Duffy, *Rector.*
Dr. R. LeBaron,
Dr. G. H. Drake,
Wardens.
Thos. W. Marchant, *Secretary.*

WANTED.

Positions Offered.

A PARISH of about 500 communicants in one of the suburbs of Boston is in need of a priest as a supply for one year, from January 1, 1905. The parish has a dignified, Churchly service without extreme ritual, and has a vested choir. A man of ability, a good preacher, and not over 50 years of age, preferred. Good salary. Address: A. B. C., Box 2328, Boston, Mass.

WANTED.—An intelligent person in every Parish to sell the 1905 Christian Year Kalendar, now ready. Price 75 cts. The Church Kalendar Co., West 214th St., New York.

Positions Wanted.

ORGANIST AND CHOIRMASTER, well-known in West, desires change. Recitalist; Choir and Boy specialist; English trained; very successful. Good organ and teaching sphere desired; highest testimonials; communicant. Address: "Degree," Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position. References and testimonials. Address, Diapason, care Living Church, Milwaukee.

PARISH AND CHURCH.

CHURCHWOMAN, skilled in needlework, desires employment on ecclesiastical embroidery. References. Address: Box 413, Bainbridge, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write The John E. Webster Co., 136 Fifth Avenue, New York.

WINTER GUESTS.

MRS. THOMAS FROST, 64 Meeting Street, Charleston, S. C., can accommodate a few guests for the winter. All modern improvements. References exchanged.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

AN OFFERING TO GLADNESS.

Make a joy in your heart unaccountable and satisfying by a gift to gladden four hundred and forty-seven clergy, widows, and orphans who are on our list. Many of them in need now. Multiply four hundred by "a living," and realize how great the need.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

"God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister."

You give to Missions, which is the work of the Church; give to the General Clergy Relief Fund, which is for the pension and care of the workers of the Church.

To give to send men to the front is good, but "pure religion and undefiled" does not forget those who have been at the front also.

THE GENERAL CLERGY RELIEF FUND, The Church House, 12th and Walnut Sts., Philadelphia.

The Rev. Alfred J. P. McClure, Assistant Treasurer.

P. S.—Be sure that your offering is sent to The General Clergy Relief Fund.

BOOKS RECEIVED.

JOSEPH F. WAGNER. New York.

A Complete and Practical Method of the Solesmes Plain Chant. From the German of the Rev. Suitbertus Birkle, O.S.B., with the authorization of the author. Adapted and Edited by a Lemaistre. Price, $1.00.

GINN & CO. Boston.

Die Journalisten. A Comedy by Gustav Freytag. Edited with Introduction, Translation Exercises Based on Text, Notes, and Complete Vocabulary by Leigh E. Gregor, B.A., Ph.D., Lecturer on Modern Languages in McGill University. 16mo. Semi-flexible cloth. 231 pages. Portrait. List price, 45 cts.; mailing price, 50 cts.

Seven Lamps for the Teacher's Way. By Frank A. Hill, Litt.D. With a Biographical Sketch by Ray Greene Huling.

S. P. G. HOUSE, 19 Delahay St., Westminster, England. (Through Longmans, Green & Co., New York.)

Here and There with the S. P. G. in India. Third Series. Illustrated. Price, 1 shilling.

LONGMANS, GREEN & CO. New York.

The Splendor of the Human Body. A Reparation and an Appeal, by the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands. Price, 60 cts. net. By mail, 64 cts.

PAMPHLETS.

The Year Book of the Cathedral of All Saints, Albany, New York. For 1903-4. Number 1. All Saints' Day, 1904.

Instructions in the Christian Religion. Based on the Church Catechism and Adapted to the Christian Year. Compiled by Rev. William Francis Shero, M.A., Rector of St. John's Church, Lancaster, Pa.

General Theological Seminary Catalogue, 1904-1905. New York.

The Church at Work

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Chapel for Palmerston.

Mr. S. S. Palmer of New York City has donated a plot of ground near The Horse Head Inn, at Palmerton, near the west end of Monroe, upon which he will erect a chapel as a memorial to his wife. Work will be commenced in the spring.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Bishop Anderson Goes Abroad—Christmas Gifts in Chicago—Notes.

Bishop Anderson has gone to England for a brief visit. He sailed on Wednesday, December 21st, and expects to be absent about five weeks.

Grace Church, New Lenox (Rev. T. S. Richey, rector), received on Christmas a pair of altar vases and a brass altar desk, in memory of Sarah Eloise Jones, and also a handsome brass altar cross in memory of Clarissa Anna Gougar.

Christ Church, Woodlawn, Chicago (Rev. C. H. Young), was presented with four large alms basins of brass, and St. Mark's Glen Ellyn, also received a gift of a processional cross from one of the Sunday School classes.

Bishop Anderson has authorized the Rev. Charles Scadding to prepare an illustrated lecture on the various missions in the Diocese, and has asked the priests in charge to send in such historic pictures as they may be able to secure, with short descriptions. Slides will be prepared and it is proposed to have a type-written lecture to accompany them, which will be loaned by the Board of Missions to any parish wishing to use it.

It is reported that sufficient funds have been pledged to assure the erection, in the spring, of a new rectory at Kankakee. It will be built of stone to harmonize with the church, and will be built on the lot in the rear which was reserved for that purpose when the church was built.

The City Mission staff reports gifts of toys, etc., for distribution among the children of the various charitable institutions from the Sunday Schools of the Church of the Redeemer, Church of the Atonement, and St. James' Church.

Bishop Grafton was present at the "Round Table" on Monday, December 19th, and gave an interesting and instructive address on the Russian Church to a large gathering of the clergy.

A chapel has been arranged in the parish house of the Church of the Redeemer, Chicago (Rev. S. B. Blunt) for use during the winter months for the daily offices. A study and office has also been constructed for the use of the rector, where he may be found at stated hours or reached by telephone. The choral Eucharist at this church on Christmas Day was particularly well rendered, an orchestra of seven pieces adding to the effect.

The rector of Grace Church, Galena, the Rev. S. J. Yundt, has been somewhat ill, and was obliged to give up his services on the Fourth Sunday in Advent for that reason. He had been in the South, and returning, caught a severe cold and was confined to his bed for a few days in consequence.

The position of second assistant at St. Peter's Chicago, is vacant at present, and the rector, the Rev. Frank Du Moulin, is anxious to have the position filled by January if possible.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Rev. R. C. Tongue and of Others.

The Rev. Robert Clarkson Tongue, recto of All Saints' Church, Meriden, died on Thursday, December 15th. He was the son of the late Rev. Thomas O. Tongue, formerly rector of St. Andrew's, Bloomfield, but whose later ministry was exercised in Washington, D. C. Born in Nebraska, Mr. Tongue was named for Bishop Clarkson. He was ordained by Bishop Williams in 1896, and served for three years at St. John's, Rockville. Thence he accepted All Saints' Memorial, where he completed his earthly course, at the early age of 35 years. Of him it has been said: "He was a true pastor and a careful and effective teacher. . . . And he was one of the most useful men among the younger clergy of the Diocese of Connecticut."

The funeral took place at All Saints' Church, on the afternoon of the Fourth Sun-

day in Advent. The service was conducted by the Rev. Arthur T. Randall, rector of St. Andrew's, Meriden, in the absence of the Bishop of the Diocese. He was assisted by the Rev. F. F. German of Mamaroneck, N. Y. The other clergy present were, the Rev. Dr. Hart, the Rev. Messrs. Biddle, Sexton, Reynolds, and Shaw. The burial was at Simsbury, on Monday, the Bishop rendering the service. Mr. Tongue is survived by a wife and two children. There were numerous public mentions of his death, with expression of the deep sense of loss. It is expected that the Bishop will appoint a memorial service, to be held at All Saints' Church, during the month of January.

CHRIST CHURCH, Redding (Rev. William H. Jepson, rector), has recently suffered the loss, by death, of Mrs. Jane Ann (Skidmore) Burr, one of the oldest communicants and most energetic workers of the parish. Although nearly 83 years of age, and lame, "Aunt Jane," as everybody affectionately addressed her, was a regular and devout worshipper at the Church's services. So greatly did she love the Church that she not only took the initiative oftentimes in the various enterprises of the parish, but helped the work through with conspicuous zeal and good judgment. It was through her efforts and influence that the "Fairchild" and "Memorial" funds were founded, and that promises of additional sums to the latter had been made. Her latest thought was to build a parish house, as a memorial to herself. To this end the rector, at her request, had sketched the interior plan, which provided residential rooms for the donor. Mr. Townsend, architect, of New York, had properly copied from them in pleasing style, adding the front elevation.

Mrs. Burr's intention was to secure the necessary money for the church at once, and to have the work commenced, but she died suddenly on October 8th, leaving her written will unchanged. This, however, provided $1,000 (*pro rata*) to be placed in trust funds for the maintenance of the worship of Almighty God in Christ Church.

CHRIST CHURCH, Canaan, experiences a severe loss in the recent death of Mr. Joseph Webb Peet, for many years senior warden of the parish.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Masonic—Divorce Reform.

AT THE OPENING of the new Masonic Temple of the Grand Lodge of Texas, at Waco last week, the Bishop of the Diocese made a memorable address. His subject was the Relation of Masonry to the Christian Religion. More than 2,000 people were present, and every available space was occupied, the galleries being reserved for ladies. It was a notable gathering, and the Bishop held the entire audience spellbound. At the conclusion of the exercises, the Bishop was requested to furnish the Grand Lodge officers with a copy of his address, which was ordered printed and distributed throughout the state. He was also elected as speaker at the next annual meeting.

THE SUBJECT of Divorce and Marriage is receiving great attention in this section at present. About two months ago public notice was given that a meeting would be held in December at Dallas for the purpose of considering the Divorce evil. The call was signed by several prominent citizens of this portion of the state, including a number of ministers of various religious bodies. The meeting was held last week, and was so largely attended that an adjourned meeting was convened in a larger hall. But, for some unexplained reason, the second meeting was not as well attended as the first. The entire discussion was temperate in tone, but evidenced a firm determination to use every effort to allay this growing evil. In the report of the committee appointed to draw up suitable resolutions, which were unanimously adopted, "the pulpit and the press, both religious and secular," are recognized as the principal factors in moulding public opinion to-day. These two agencies are therefore urged to do all in their power to arouse public interest in the matter and to elevate general opinion in such wise as to bring about more stringent views regarding the sanctity of Holy Matrimony. Great difficulties in the way are frankly acknowledged, but the hope is expressed by the committee in its report, that the several states will ultimately pass statutes allowing only incontinency as the ground of divorce, and forbidding the remarriage of the guilty party until three years shall have expired from the time the decree is granted.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Death of Rev. Wm. C. Starr.

THE DEATH of the Rev. William C. Starr, whose last clerical charge was the rectorship of Christ Church, Delaware City, occurred at his home in Philadelphia, on December 13th. Mr. Starr was graduated at the Berkeley Divinity School, and was then ordained deacon in 1875 and priest in 1876 by Bishop Williams of Connecticut. He served as assistant at St. James' Church, Philadelphia, until 1877, and was rector at Montoursville, Pa., 1880-84. After that he was rector at Hammonton, N. J., for two years, and at Delaware City from 1886 to 1889. Since the latter year he has resided in Philadelphia, but retained his canonical connection with the Diocese of Delaware. He was buried in Burlington, N. J., on December 16th.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Ep.

Missionary Notes.

THE REV. W. J. MOODY recently paid a visit, at the Bishop's request, to some of the new towns along the line of the Minn. & Int. Railroad. He discovered several Church families in Tenstrike and Northome, and is planning to organize missions in both these towns early in the new year. The people gave him a cordial welcome and expressed great anxiety for the ministrations of the Church.

THE BISHOP has appointed the Rev. Messrs. Wm. J. Moody and A. T. Young as delegates to the Missionary Conference of the Sixth District at Omaha, January 18-22.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Athens—Mission in Savannah.

THE ANNUAL report of the Rev. Troy Beatty, rector of Emmanuel Church, Athens, shows a healthy condition of the parish, and gives evidence of faithful work on the part of the rector. All the special offerings required by the canons have been taken, pledges for various objects, and the apportionment for General Missions have been paid. During the year the vestry has used the legacy left by Mr. Childs to build the west porch of the church—as a memorial to the late Asaph King Childs and Susan Ingle Childs, his wife. The parish is now at work on a fund for a new rectory.

FROM December 11th to 21st inclusive, the Rev. Fathers Huntington ond Hughson of the Order of the Holy Cross held a series of mission services at St. Paul's Church, Savannah (the Rev. G. A. Ottmann, rector). There were three celebrations of the Holy Communion daily, at 6:45, 7:30, and 10:30 A. M., Morning and Eveneing Prayer, a children's service at 4 P. M., and mission sermon and instruction at 8 P. M., following an "Intercession Service." The services were attended by large and deeply interested congregations, and on the night of Sunday, December 18th, over 200 persons were unable to find room in the church. The good results of the mission were beyond all telling. Many souls have been awakened to duty and service towards God, and many others aroused to take up their responsibilities as members of Christ. The sermons and instructions by both missioners were plain and forcible, full of helpfulness and deeply spiritual and instructive. These men possess wonderful power in presenting the teachings of Christ and the Church. This is the first mission ever held in Savannah, and the spiritual life of the people of St. Paul's, as well as of the other parishes of the city, has been deepened and strengthened through it. Fathers Huntington and Hughson gained the love and confidence of adults and children from the very first, and their work here has been a blessing to all. Their work with the children is simply wonderful.

HARRISBURG.

Dr. Manning's Declination.

IN HIS NOTIFICATION to the committee of the diocesan Convention, declining his election as Bishop of the Diocese, the Rev. Dr. Manning says:

"Since the time, nearly two weeks ago, when I was notified by you and the members of your committee of my election as Bishop of the Diocese of Harrisburg, I have given my whole thought to the call to this most sacred office, and have asked only to be guided to whatever decision was right and for the truest interests of the Church.

"I have tried to look at the matter from every point of view, and have taken time for full consideration, and it is now my clear conviction that it is my duty to continue in my present field of labor. I write these words with very sincere regret, not only because your Diocese will be put to further trouble, but also because the more I have studied the facts in regard to it the more its conditions and its opportunities have appealed to me and attracted me."

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

The Bishop Goes Abroad.

BISHOP FRANCIS sailed on December 21st for a trip abroad, and expects to return to the Diocese in the latter part of January. Bishop Anderson, Coadjutor of Chicago, accompanied him.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Incorporated at Ozone Park—Richmond Hill—Notes.

ON TUESDAY, December 20th, Epiphany Church, Ozone Park, Brooklyn (Rev. Dr. Crockett, rector), was incorporated according to the laws of the State of New York and the canons of the Diocese of Long Island. The vestry has bought the house and lots adjoining the church property, for rectory purposes, and Dr. Crockett expects to occupy the rectory about February 1st. The parish now owns a club, parish house, and a rectory, and about a half a block of land.

THE BENEDICTION of the new parts of the Church of the Resurrection, Richmond Hill, occurred on the morning of Saturday, December 17th, and Holy Communion was celebrated by Bishop Burgess. The Rev. Dr. H. C. Swentzel preached the sermon. Thirty of the clergy were present at the service. Luncheon was served by the ladies of the parish, and afterward there was a business meeting of the Clericus of Queens and Nassau

County. Addresses were made by the three former rectors of the parish, who were the Rev. Joshua Kimber, associate secretary of the Board of Missions, the first, and the Rev. Arthur Sloane, now chaplain at Sailors' Snug Harbor, and G. W. Davenport of Connecticut. The Rev. Robert B. Kimber, as a candidate for orders, came from Resurrection parish, also spoke.

The altered building, now almost entirely of stone, is a far more imposing structure than was the old church. The building has been widened and a porch added. The roof and the chancel of the old building are practically all that remain of it. Later the chancel is to be rebuilt and transepts added. As it has been changed the edifice harmonizes much better with the stone tower erected some ten years ago. Much is due to the efforts of the rector, the Rev. W. P. Evans.

A NEW ADDITION is to be built to St. Jude's Church, Blythebourne, Brooklyn. The cornerstone of it was laid last Sunday afternoon by Archdeacon C. F. J. Wrigley, rector of Grace Church on the Heights, Brooklyn. The alteration lengthens the nave, and will cost, it is said, several thousand dollars. The Rev. Clarence M. Dunham is rector of St. Jude's Church.

IN THE Church of the Transfiguration, Freeport, there is to be placed a remembrancer of the first choir boys in the parish. Most of the boys are now grown to manhood and many of them have left the parish. The work is executed in India ink, and contains, beside the names of the choir boys several items pertaining to the first choir.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

The Bishop Addresses His Clergy—Burial of Rev. E. L. Drown—Boston Notes.

IN RESPONSE to a pastoral call to the clergy of the Diocese, there was a largely attended service at St. Paul's Church, Boston, on the morning of Monday, Dec. 19th. Holy Communion was celebrated, and the Bishop preached a strong sermon on the grave necessity of the clergy delivering direct and forceful discourses when in the pulpit. He cautioned them against going outside their special province when preaching, believing that they should concern themselves more with the things of the spirit to the end that the inner life of the man may be touched. He also called attention to the need of infusing a more strenuous missionary zeal. The occasion proved of great spiritual uplift to the clergy who were present.

AT THE FUNERAL of the Rev. Edward L. Drown, whose death was announced last week, which was held at St. John's Memorial Church, Cambridge, Monday, December 19th, Bishop Lawrence and the Rev. George Hodges, Dean of the Episcopal Theological School, officiated. Music was furnished by the students from the school. The honorary pallbearers were the Rev. Messrs. George Walker, Maximilian L. Kellner, Prescott Evarts, William F. Cheney, and Reuben Kidner; Professor A. B. Nichols, and Hon. Robert Treat Paine.

THE WIFE of the Rev. Frank Ilsley Paradise, rector of Grace Church, Medford, died on Saturday, December 17th, after a long illness. Before her marriage she was Caroline Wilder Fellowes, daughter of Mr. Charles E. Fellowes of Hartford, Conn. The funeral was held three days later from the church. Beside her husband, Mrs. Paradise is survived by several children.

THE REV. DR. WILLIAM HARMAN VAN ALLEN, rector of the Advent, is remembering his friends this holiday season with a booklet containing a poem entitled "The Fall of Baldacca," and in a brief explanation, the writer says: "This legend, with its moral duty set forth, is part of a poem read before the alumni of Syracuse University by William Harman van Allen of the class of 1890, who now sends it, with his loving salutations and Christmas blessing, to his parishioners of the Advent and to other friends."

BY WAY of bidding adieu to the two clergy of St. John's, Roxbury, the Rev. Edward H. Schlueter and the Rev. Roger B. T. Anderson, who are to enter Holy Cross at the beginning of the year, a farewell dinner is being arranged for them by the junior clergy of the Diocese. The affair is to take place, Tuesday, December 27th, at one of the Boston hotels.

IF PRESENT plans mature, a mission chapel will be built at South Salem in the spring. St. Peter's parish of Salem, with this end in view, purchased a lot of land in that part of the city some time ago.

BISHOP BRENT confirmed a class at St. Stephen's on the evening of Wednesday, December 21st, and also preached a forcible sermon. Especial interest centered in the Christmas morning service at St. Stephen's, as Bishop Brent was the preacher. This doubtless will be the last time his old parishioners will have a chance to hear him, as he will be returning to his Philippine work early in the new year.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

The Standing Committee.

AT A RECENT meeting of the Standing Committee of the Diocese, the Rev. S. W. Frisbie was elected President, and the Rev. William Gardam, Secretary. The Rev. Rufus W. Clark, D.D., has resigned from the Standing Committee, and the Rev. Henry Tatlock has been elected fourth clerical member.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

City Notes—Nashotah.

ST. THOMAS' MISSION, Milwaukee, celebrated its 10th anniversary on St. Thomas' day, and St. John's chapter B. S. A., which was largely instrumental in founding the work, was present at this celebration, as also were the Rev. James Slidell, rector of St. John's, under whose supervision the work was started, the Rev. F. C. Roberts, now of South Milwaukee, who was originally in charge, and the Bishop of the Diocese.

THE BISHOP was presented on Christmas day with an excellent copy of one of Titian's masterpieces—the Penance of St. Jerome. The copy itself is an old one, and is 6 feet by 5 feet in size. It will be hung in the baptistery of All Saints' Cathedral. It was presented by Mr. Charles Van Pelt of Chestnut Hill, Philadelphia.

ON ST. THOMAS' DAY occurred the matriculation of the new students at Nashotah Seminary. Six students were matriculated, and six more are to be later, on receipt of their canonical papers. The Bishop of Milwaukee made an address, and the Holy Eucharist was celebrated by Canon St. George.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Illness of the Bishop—Notes.

THE BISHOP is at present confined to his house with an attack of influenza, and will be obliged to remain indoors for some time.

ST. PETER'S CHURCH, St. Paul, has enlarged its building recently by adding an organ chamber, and in the near future a pipe organ is to be installed.

THE CHURCH OF THE HOLY COMMUNION, St. Peter (Rev. Geo. C. Dunlop, rector), has just paid off every penny of a floating indebtedness which has for years hung over the parish. The rector now feels that a way is opening for building a much needed parish house.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Anniversary at Montclair.

THE 20TH ANNIVERSARY of the Rev. Frederic B. Carter as rector of St. Luke's Church, Montclair, was celebrated on the Fourth Sunday in Advent, and in his sermon on that morning Mr. Carter reviewed, to some extent, the progress of the parish within those years. Among other details, he observed that in 1884 the parish property was valued at $30,000, upon which there was a debt of $8,000, while to-day its value is $120,000 clear of any indebtedness. More important still is the fact that the parish has directly or indirectly been the cause of the formation of two other parishes, and also of two missions in the course of the past twenty years, namely, St. James', Upper Montclair; St. John's, Montclair; St. Peter's Mission, Essex Falls; and St. Agnes' Mission, Little Falls. St. James' was begun by men and women who were communicants of St. Luke's; St. John's began as a mission which was carried on by St. Luke's for four years; St. Peter's owed its origin to the faithful labors for the same long period of lay readers from St. Luke's; and St. indirectly to St. Luke's, and there were some of St. Luke's communicants even in that mission when it began.

Another fact was that in spite of the loss of her communicants, which had thus been drawn off from time to time, the number had increased nearly fourfold. And still another was that the increase in the missionary offerings had more than kept pace with the increase in the number of communicants, the gain having been nearly five-fold. As against $468 given to missions in 1884, the amount given in 1904 had been $2,024. And the total of offerings had increased from $5,578 in 1884 to $15,489 in 1904. During the twenty years the total of offerings had been for missions over $34,000, for missions and charitable objects over $51,000, and for all purposes over $360,000.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Christmas in Cleveland.

A PART of the Christmas kept at the Church of the Good Shepherd, Cleveland (Rev. B. W. R. Tayler, rector), was the serving of hot coffee free to delivery men and messenger boys at the church rooms on Christmas Eve, between 7 and 11 P. M. It was felt that the heavy demands upon these men and boys during the Christmas week of shopping, and especially on the final evening, made them particularly in need of such a Christmas gift, and that it might prevent some of them from seeking stimulants at saloons.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Parish House for Old St. John's—Philadelphia Notes.

THE NEWLY FINISHED parish house of old St. John's Church, Philadelphia, will be dedicated on the night of Sunday, January 1st. Bishop Whitaker will preside. For fifteen years the congregation of this old parish have been laboring hard to raise funds for the building, but it is only recently that success has crowned their efforts. The new building cost nearly $15,000 and has complete and well-appointed accommodations for the Sunday School, a gymnasium with locker, shower, and assembly rooms for men and for women, a large suite of apartments for the sexton, and other arrangements for the varied and aggressive institutional work actively

carried on in this crowded section of the city, which teems with poor people, many of foreign birth, and from which many churches have moved. An earnest effort is being made to complete the endowment fund of $25,000.

A change has been made at St. James' Church, Philadelphia (the Rev. W. C. Richardson, rector), partly because of the slimly attended Matins and Evensong. Instead of these, Compline is now said by one of the clergy at nine o'clock each evening. A very large club of men has been formed in this parish recently, which meets every Friday night under the direction of the Rev. Louis A. Parsons. A Bible class has been formed from the membership.

Commendation Day was observed at the Episcopal Academy on Friday, December 23d, when the Bishop of the Diocese made the address. Fifty-two boys were commended for excellence in studies and conduct. Many sons of priests of the Diocese were among the number.

After an experience of several years in holding services for the benefit of the employees of the Philadelphia Trolley Company at two of the barns in West Philadelphia, a third car barn will be regularly visited by the members of the Brotherhood of St. Andrew at the beginning of 1905. This car barn is at Allegheny Avenue and Richmond Street, Philadelphia. These services are held on Sunday morning at ten as being the time when many of the employees are at leisure.

More and more the tendency is growing to have Morning Prayer said plain and to sing an entire Communion service from one composer, especially on Christmas Day and Easter Day. There is no better music in town than at old St. Peter's Church, where they have the advantage of the only choir school in the Diocese. Calkin in F, was the music for the Holy Communion in this church on Christmas Day.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Mission at Greensburg—New Church at Wilkinsburg—Bishop Spalding—Gifts at Washington.

A most helpful mission was preached in Christ Church, Greensburg, during the Ember week just past by the Rev. Dr. F. E. J. Lloyd, Director of the Society of St. Philip the Apostle. If Dr. Lloyd's work here is a sample of what his Society can do for the American Church, every Bishop may welcome the Director or his Associates into his Diocese and bid them God-speed. It is difficult to say how much of the effectiveness of the mission is due to the man and how much to his method. Certainly his method is admirable. It combines the strong features of the familiar mission preaching with many of the advantages of the Retreat. By this method, enthusiasm is not only aroused but given direction, chastened and heightened. Zeal for God is kept true by a life in God. In this way a man who has been moved to believe and to work does not forget the essential relationship between these and the worship of God, which centers in the Sacrament of the Altar. The old truths of "*Credo*," "God the Father," "Jesus Christ," "the Holy Spirit," "the Holy Catholic Church," "the Forgiveness of sins," "the Resurrection of the body," and "life Everlasting," were divested as far as possible of philosophical and theological terms and their relation to the life we are living to-day made clear and convincing.

The new St. Stephen's Church, Wilkinsburg, is completed, and the first service was held in it on Sunday afternoon, the Fourth in Advent. It consisted of Evening Prayer, with a sermon by the Rev. Dr. White of St. Andrew's, Pittsburgh, upon the text: "In the mount of the Lord it will be seen." Other clergymen present and taking part in the service besides the rector, the Rev. R. W. Patton, were the Rev. Drs. Grange, Ward, and McLure, and the Rev. Mr. Beaven. There are a few finishing touches to be put to the organ, and the formal opening with service of Benediction by the Bishop of the Diocese will take place on the evening of the feast of the Conversion of St. Paul, January 25th.

The church is of stone, with a square tower at the chancel end. The arches in the interior are of gray stone, with the walls in tinted buff. The centre aisle is paved with tile, and the chancel has a mosaic floor. The altar and reredos, the pulpit and credence table are of Caen stone, and the lectern of brass, of which material also are the standards which support the Communion rail. The windows are filled with glass in pale shades of green, and the whole effect of the furnishing is very pleasing.

On Monday, December 19th, the Rt. Rev. F. S. Spalding, the newly consecrated Bishop of Salt Lake, made a visit to Pittsburgh, and was a guest of the Clerical Union at a luncheon in the parish house of St. Peter's Church. In the afternoon he read a paper upon "The Value of Rationalistic Attempts to Explain the Miraculous in the Gospel." In the evening he was the guest of honor at a banquet given by the Church Club at the Hotel Schenley, when there were speeches by the Bishop and members of the club, and the presentation to him of an edition de luxe of Thackeray's works, and a well-filled purse for the furtherance of his work in his far Western district.

On St. Thomas' day, Bishop Spalding confirmed his first class, it being in the parish he was just leaving, St. Paul's, Erie. Eighty-six persons received the laying on of hands by their late rector.

Trinity Church, Washington, has received a very handsome altar rail and chancel floor, given by Mr. Frederick P. Slicker in memory of his wife. The altar rail and supporting standards are of massive brass, while the chancel floor is of oak and walnut, with the sacred symbol I.H.S. inserted. The altar rail is inscribed "In Memoriam, Alwina Lehman Slicker." The memorial adds much to the dignity and beauty of the sanctuary.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Guild Hall at Aberdeen.

A new guild hall for St. Mark's Church, Aberdeen, has been erected, and was opened to the public just before Christmas. The hall has been erected largely through the efforts of the women's guild of the parish.

SOUTHERN OHIO.

Boyd Vincent, D.D., Bishop.

Diocesan Notes.

The Rev. Chas. L. Byrer of Mechanicsburg conducted a very successful seven-day mission, from December 12th to 19th, at Wilmington. The attendance was quite large at most of the services, the addresses were of a deeply spiritual tone. Services were held in the afternoon and evening, except on the last day, when services were held in the morning, afternoon, and evening.

The Rev. A. W. Griffin, rector of the Church of the Advent, Louisville, Ky., has resigned to become the senior Canon of St. Paul's Cathedral, Cincinnati. Mr. Griffin is a graduate of the University of the South, and was ordained in 1886 by Bishop Quintard.

SOUTHERN VIRGINIA.

A. M. Randolph, D.D., LL.D., Bishop.

New Work in Norfolk.

A Sunday School has been established in the Seventh Ward of the city of Norfolk, and an evening service was held on the Third Sunday in Advent. A movement has been inaugurated which it is hoped may grow into a parish.

SPOKANE.

L. H. Wells, D.D., Miss. Bp.

Bishop Keator in Spokane.

A reception was tendered the Bishop of Olympia by the Men's Club of All Saints' Cathedral, on Monday evening, December 19th, when a number of addresses were made. Bishop Keator was in the city for the purpose of ordaining candidates to the diaconate and the priesthood on the day previous, as stated in the appropriate column.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Knoxville Items—Notes.

At St. John's Church, Knoxville, the Girls' Friendly Society has recently opened three rooms in the business part of the city, to be called The Noon-day Rest, for the use of the members who have employment in the city. It is supported by contributions from members and associates, and a small sum is charged for eatables which are served at the noon hour. A committee of members and associates is on duty every day, and so far the new rooms have been well patronized; those in charge feel that it is a move in the right direction, and it has the cordial approval of the chaplain, the Rev. Dr. Ringgold, who opened the first meeting held in the rooms. All girls employed in the city, whether members or not, are welcome to use the Noon-day Rest, and one room has been fitted up as a sewing-room, and is supplied with books and magazines.

St. John's branch of the Woman's Auxiliary has been reorganized under the charge of Mrs. Hudgins; recently the Epiphany branch shared the pleasure of listening to the report of the meeting of the Woman's Auxiliary in Boston, read by Mrs. Samuel Ringgold. The Junior Auxiliary is beginning a new work under the leadership of Miss Cornelia Cowan.

The Rev. William Mercer Green, curate of St. John's Church, Knoxville, was married last month to Miss Pauline Priestly of Canton, Miss.

Mr. Watam Sakakibara, Japanese theological student at Sewanee, has recently been

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delivering lectures in the Diocese on the Japanese, and in the interest of mission churches in the Diocese.

At St. James' Church, Greenville, many improvements have recently been made: new fences, sidewalks, and repairs of the tower, and changes in the chancel have been made, and the choir has recently been arranged as a vested choir. The Rev. G. R. Cadman has recently resigned, taking up work at All Saints' Church, Austin, Texas, but the parish expects soon to have a new rector.

A men's club has recently been organized at Calvary Church, Memphis.

The Bishop recently addressed the Commercial Club of Kansas City, and they attended service at Grace Church the following Sunday in a body to hear the Bishop preach.

At St. Mary's-on-the-Mountain, Sewanee, the Sisters of St. Mary are making much progress in their mission work. On All Saints' day, 28 were baptized and several adults later. Over $1,700 is in hand for the new building to be erected as a nucleus for a chapel fund.

Father Hughson of the Order of the Holy Cross recently visited Memphis, and in St. Mary's Cathedral gave a quiet day for the Associates of St. Mary's Sisterhood and made addresses at the Church Home and St. Mary's School.

CANADA.

News of the Dioceses.

Diocese of Quebec.

Bishop Dunn held an Ordination in the Cathedral, Quebec, on the Fourth Sunday in Advent, when two students from Bishop's College, Lennoxville, were admitted to the diaconate; one of them, the Rev. T. H. Iveson, by letter dimissory from the Bishop of Ottawa, in whose Diocese he hopes to work. The other candidate, the Rev. F. Plaskett, hopes next year, when he has received priest's orders, to go to work on the Labrador coast, to assist the Rev. A. J. Vibert, already engaged in mission service in that wild region. —At a special meeting of the corporation of Bishop's College, Lennoxville, held December 19th, in the Cathedral church hall, Quebec, the resignation of Principal Whitney was formally announced and accepted with great regret, a resolution being passed expressing their sense of the loss the University is to sustain, and of their high esteem of the Principal's character and ability, by the corporation. The resolution was carried by a standing vote. With a view of filling the vacancy, a committee was appointed, consisting of the Bishop, the Dean, and the Archdeacon of Quebec, the Rev. Dr. Allnatt, and Mr. Lansing Lewis. The duty of this committee will be to make enquiries, receive applications, and report to the corporation. In view of the coming change in the principalship it was thought better to defer action as to the new library for the present.

Diocese of Toronto.

Bishop Duvernet received very handsome gifts from the parishioners of St. John's Church, Toronto Junction, of which he was rector for a number of years before his departure for his distant Diocese of Caledonia. He left for the Pacific coast with his family, December 7th.

Diocese of Calgary.

The idea which was followed this year of making the diocesan Synod meet at a place not the headquarters where it has always been held before, seems to have found favor. This year it was held at Edmonton instead of Calgary. The want of both men and means to occupy new missions in the Diocese is much deplored by Bishop Pinkham.

Diocese of Montreal.

The Primate, Archbishop Bond, held an Ordination at Christ Church Cathedral, Montreal, on the Fourth Sunday in Advent, when seven candidates were ordained, four to the priesthood and three to the diaconate. A number of the clergy were present at the service and a large congregation. The preacher was Dean Evans. The four men who received priest's orders are already at work in the Diocese.—Committees are hard at work in the city parishes preparing for the Missionary Loan Exhibition to be held in Montreal in the end of February. Such exhibitions have been held in Canada only four times: at Ottawa, at Halifax, Toronto, and at London, Diocese of Huron. Every effort is being made to have the Montreal one a great success. Great sympathy is felt for the Secretary, the Rev. Mr. Craig, rector of St. Luke's, who, owing to illness in his family, has been unable to attend the meetings for carrying on the work of the Exhibition during the month of December.

Diocese of Ontario.

An Ordination was held in the Cathedral, Kingston, By Bishop Mills, December 18th, when seven candidates were admitted to the diaconate. The Bishop has appointed the Rev. J. H. H. Coleman to the rectory of Merrickville. He is at present in charge of the parish of Stirling.

Diocese of New Westminster.

Much regret is expressed at the departure of the vicar of Holy Trinity, Vancouver, the Rev. John Antle, to take charge of the mission boat to be sent to the lumbermen in the logging camps on the islands and mainland of British Columbia. His parishioners at Holy Trinity, in their parting address, expressed their deep sorrow at parting from him. The address was accompanied by handsome gifts for himself and his wife. The General Missionary Society of the Church in Canada made a large grant towards the expense of the mission boat.

There is a story told of a man long ago who came up with a little handful of men to attack a king with a large army; and when the king, who had an army of 30,000 men, heard that the general had only 500 men, he sent a message to this young officer (perhaps he thought he was an enthusiast and was mad) that if he would surrender he would be very merciful to him and spare his life. And the young general heard the messenger, and when he had finished, he said to one of his privates, "Go and leap over into yonder chasm," and over he went into the jaws of death. Then he called another, and handed him a dagger, and said, "Take that and drive it into your heart." And he drove it into his heart, staggered forward, and fell dead.

Then he turned to the messenger, and said: "Go back and tell your king that I have 500 such men; tell him we die but never surrender." And when the king heard that 500 such men were before him, his army got demoralized and fled. The young general said to the messenger: "Tell your king I will take him captive, bound hand and foot, within twenty-four hours"; and he did it.

Ah! If we are ready to go and do whatever the Master asks us, then one shall put a thousand to flight. The trouble is, a great many are looking at the obstacles and at the army that is against us. It is a holy enthusiasm the Church of God wants, and let us pray for it, so that we may get it, and improve the talents God has given us.—*Sel.*

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Why don't you know . . . . SAPOLIO

TWO PEOPLE have launched their boat upon the river of life. He is rowing, she is steering. That is almost always the way in which the work is divided between husband and wife. To him belongs the labor, and much depends on the way he does it. But in her hands lies the greater responsibility of guiding the home destinies. By a false move a woman can more easily ruin home happiness than a man. Watch that little boat as it floats by. Those firm, steady strokes of the oars will keep it straight as long as the water is fairly smooth. But he is powerless when they reach the rapids. The oars must then be shipped, and in the woman's hand alone lies the safety of the boat. If she sits firmly in her place, grasps the ropes, and steers straight forward, they will shoot past danger, and reach the calms again.—*Selected.*

WHY SHOULD so sacred a matter as marriage be universally the subject of foolish jesting and annoying pleasantries? There is a wide difference between the legitimate joy and light-heartedness natural to the happy circumstances and the irreverent and frivolous attitude which Dr. John Watson condemned in a recent address at a marriage service in England. Reminding the company of the solemnity of the occasion, he is reported to have said that, "if any person could speak lightly of marriage, he was cursed with an impure frivolity, and was a profane person. No one ought to be able to think of marriage without a just and tender awe. It is more than a social partnership; it is the union of two souls; a union so intertwined, so spiritual, so irrevocable, that it is the very sign and picture of the Heavenly Bridegroom and the bride for whom He died." —*Selected.*

THERE is nothing that needs so much patience as just judgment of a man, or even of one act of a man. We ought to know his education, the circumstances of his life, the friends he has made or lost, his temperament, his daily work, the motive which filled the act, the health he had at the time, the books he was reading, the temptations of his youth —we ought to have the knowledge of God to judge him justly; and God is the only judge of a man. But, to judge him at all, fancy what patience to do all this work even as far as we can do it! There is nothing which enables us to do it but love of the man. It is only love which makes us take pains with a man. Just judgment must then be slow, and one mark of unjust judgment is its haste.—*Selected.*

THE CHRISTIAN is like the pearl-diver, who is out of the sunshine for a little, spending his short day amid rocks and weeds and dangers at the bottom of the ocean. Does he desire to spend his life there? No; but his Master wants him to. Is his life there? No; his life is up above. A communication is open to the surface, and the fresh, pure life comes down to him from God. Is he not wasting time there? He is gathering pearls for his Master's crown. Will he always stay there? When the last pearl is gathered, the "Come up higher" will beckon him away, and the weights which kept him down will become an exceeding weight of glory, and he will go, he and those he brings with him, to his Father.—*Selected.*

Now in this country we have a great institution called the Established Church. I suppose that great institution numbers twenty thousand or more places of worship in various parts of the kingdom. I think this does not include what there are in Scotland, and what there are in Ireland. With these twenty thousand churches there are at least twenty thousand men, educated and for the most part Christian men, anxious to do their duty as teachers of the religion of peace . . . and they preach what they believe to be the doctrine of the Prince of Peace; and yet, notwithstanding all that, we have more than £30,000,000 a year spent by this country in sustaining armies and navies, in view of wars, which, it is assumed, may suddenly and soon take place. . . . I believe it lies within the power of the Churches to do far more than statesmen can do in matters of this kind.—*John Bright.*

THERE is a legend in the Greek Church about her two favored saints—St. Cassianus, the type of monastic asceticism, and St. Nicholas, the type of genial, active, unselfish Christianity.

St. Cassianus enters heaven, and Christ says:

"What hast thou seen on earth, Cassianus?"

"I saw," he said, "a peasant floundering with his wagon in a marsh."

"Didst thou help him?"

"No."

"Why not?"

"I was coming before Thee," said St. Cassianus, "and I was afraid of soiling my white robes."

Then St. Nicholas enters heaven, all covered with mud and mire.

"Why so stained and soiled, St. Nicholas?" said the Lord.

"I saw a peasant floundering in the marsh," said St. Nicholas, "and I put my shoulder to the wheel and helped him out."

"Blessed art thou," answered the Lord, "thou didst well; thou didst better than Cassianus."

And He blessed St. Nicholas with fourfold approval.—*Dean Farrar.*

ST. CHRYSOSTOM makes mention of the women of Corinth, who had a custom to set up lights or tapers at the birth of every child, with proper names, and look what name the taper bare which lasted the longest in the burning. That name they gave the child. But the Lord doth put up a perpetual burning lamp to be as a monument for all those that shall persevere in well-doing unto the end. It is not enough to begin in the spirit and end in the flesh. It is not for him that runneth, but for him that persevereth to the end, that the crown is reserved. It is he that shall eat of the hidden manna, he that shall have the white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.—*Things New and Old.*

TO BE GLAD of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your posessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace.—*Henry Van Dyke.*

THOUGH God knows all our needs, prayer is necessary for the cleansing and enlightenment of our soul. It is well to stand in the sunshine. It is warm and light. Likewise, when standing in prayer before God, our spiritual sun, we are warmed and enlightened.—*John Sergieff.*

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Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than $150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for $150 an acre and land around the lake that we would not sell at $200 an acre.

Farm Products.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18⅝ per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of $60 an acre, and adjacent to land planted to orchards selling for $150 an acre.

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Our Challenge

We will forfeit $500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.

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